

A  
HELPE TO  
MEMORIE  
AND  
DISCOURSE.

*The two Syrens of the Eare, and  
ioynt Twins of Mans perfection.*

Extracted from the sweating  
braines of *Physicians, Philosophers,  
Orators and Poets.*

Distilled in their Assiduous, and witty  
*Collections: And which for the Method,  
Manner, and Referent handlings may be  
fitly termed: A second Miscelany,  
or Helpe to Discourse.*

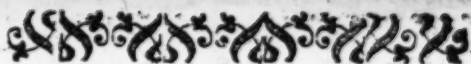
The second Impression, corrected and  
enlarged by the Author.

Imprinted at London, by *B. A.* for  
*L. B.* and are to be sold at his Shop, in  
the Temple, neere the Church.

1621.







To the Reader.

**V** **V** Hat lay imprison'd  
and confin'd alone;  
Onely to deeper  
apprehension.  
In severall Authors,  
diuersly distract,  
Is heere collected  
and in one compact.  
Heer's helpe for Memory,  
whose braines are dry,  
And for Discourse  
a second new supply.  
Which our vnwearied Author  
once more sends,  
That would bee still  
a helper to his friends.

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In praise of the Worke  
and the Author.

**O**F all the Internall,  
faculties of man,  
None nobler  
then the memory.  
For when the parts most provident,  
seeking for fame,  
Borrowes the helpe  
and trafficke of the braine:  
Gives audit to his proiects,  
hee alone  
Disposeth all  
controuled is of none.  
By it the statist,  
and religious Seer,

Con-

## In praise of the Worke

Contemplates future losse  
or danger neere.

By it the greatest,  
too the meanest poore  
Renewes their actions,  
and from the full store  
Of knowledge,

arbitrates and ends,  
The swolne contagion,  
of denided friends.

Salues a sicke state,  
layes ope each dire euent,

By home examples,  
or past president,

Its treasurer for all,  
all parts by it

Quickly is made  
for meditation fit.

Hence base neglect  
and sloth we soone auoid.

where

ke

and the Author.

whereby the understanding,  
is imployed.

And when that part  
Angelicall begins:  
The harmony at highest,  
man then shines,  
Likest his maker,  
for its glorious fate,  
when others of their good  
communicate.

Heere then be counsell  
and betime beginne,  
To edifie thy selfe,  
for whats within,  
Mans genious should be perfect,  
but the time  
Growne queasie sickly,  
hardly will incline.  
To gaine her owne health,  
though a helpe be brought

where

By

## In praise of the Worke

By our deserving Author;  
which hath it sought.  
with cost and labour,  
it may the greatest be seeme,  
There lost chiefe good,  
by wisdom. to redeeme.  
Its bad by this,  
though memory decayes,  
Its heere regained,  
adorned many wayes.  
(without this ruined)  
thy discourse mainetaine,  
By these best precepts  
worth thy worthiest paine.  
And he that reades.  
and sparingly would buy,  
So shall he reape  
its holy destenie.  
But he that liberally  
extends his mite,  
May he be filled

with

рке

and the Author.

with plenty infinite,  
Of all these documents,  
and so possesse them,  
They may (as Corronets)  
with fame inuest them.

W. L.

with

## In praise of the Worke

**H**E that doth reade  
and faine would understand,  
Shall find instruction  
heere at the first hand.  
Welcōme his willingnes:  
leade him along  
To the choise Arbors,  
where a fragrant throng  
Of sanours sweete,  
seemes to inuite him  
And mutually agree,  
all to delight him.  
This bookes the Garden,  
and since thou art in,  
walke through each Arbor,  
whilst alone vnscene,  
Thou contemplate  
the beauties that be there,  
Planted to fill,  
thy pleasure enery where.

Let



and the Author.

Let then thy memory  
strive to regaine;  
These preparatines  
and cordialls for the braine.  
Since by it plaucible discourse  
is cherished,  
which else by ignorance and fate  
had perished.

Glad then the Author,  
since his willing hand,  
Twixt thee and ignomy,  
is content to stand.  
And let him praises haue,  
for thankfull spirits,  
Gives solace to the man  
that truly merits.

W.L

Let

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## *Directions for Discourse.*

**I**N your discourse  
use not many cir-  
cumstances be-  
fore you come to  
the mater, for that  
begets a wearines  
in the Auditors: &  
yet foreschuing of  
bluntnesse, use some preamble there-  
unto; for that perswades attention, &  
conceit of some methodicall conse-  
quence. Of all the excellent attri-  
butes and faculties of man, in none  
doth he differ more from a beaſt, than  
in his *Ratione & Oratione*, in his Rea-  
son

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son and Discourse: In the excellency and perfection whereof, like the penne of a ready Writer, is the tongue of a perfect speaker, which in the wise management & excellency of that quality, in the prosecution of his relation and story, possesseth with a silent wonderment and admiration, the eares and senses of those within the compasse of his chaining: for as the Poet would say,

*Dic mihi nauta virum—*

*Qui mores hominum multorum vidit & vrbes.*

So I say, giue me the man for Discourse, that hath seene the manners and situations of Citties and men; which hath seene, and is obserueable in the passages & occurrences of the world, the creatures thereof, and the casualties therein: for that drawes vp to the care of life & fresh view, what hath past, and is buried in the graue of obliuion. For without discourse and  
the

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the preciousnes thereof, how should  
fore passed actions which to that end  
are sometimes done, bee Residents,  
Examples, or forewarnings, both to  
present and future times, and which  
though done, & to vs known, yet in  
a dead vnderstanding appeare to the  
sence like Landskips to the Eye, till  
some perfect musician with the excel-  
lency of this instrument present them  
to the Eare, in more fresher collours  
and life. Oh the tedious houres that  
haue beene passed away with this in-  
chanting Syren : This it is that pre-  
sents education, gentility, vnderstan-  
ding memory: this it is that like mu-  
sicke to a banquet of wine, lulles the  
sense in the sweetest and highest ful-  
nelle and melody of content: it hath  
been porter to admit many a poore  
outside for this precious outside.

*To silken laced, and perfumed bindes,  
That had rich bodies, but poore wretch-  
ed minds.*

B 2

And

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And though in the crosse carriage & misemployment, it hath subdued many a rich chastity of it selfe, which though it make not for the good, yet it argues for the power: But where Lady *Pecunia* and she ioyned hand to hand in conspiracy, they make havoc and deuastation of all in the way. It lulls asleepe heavy senses after large suppers, and takes captiue many a fayre Lady, that if the first and second bait take them not, they are not mist with the third. Trauellers and Histriographers goe a fishing with no other bait: In a word, communication and conference between man and man, is the life of liuing: but *Discourse the life of that life.*

*Q.* Since Discourse is so excellent, precious and profitable, and yet so few can orderly mannage it, wherein consisteth the greatest helpe thereunto.

*A.* In relation and Memory: for

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as without knowledge our memory hath no subiect to worke vpon, euen so without memory our knowledge is alwaies in the Autumne with erring & decay; the brittle and slippery footing whereof (as testifieth each mans experience) forgets much more then it can containe. For as once one learned in the Lawes, told his fellow Aduocate at the barre, entring into some wrangling comparifon, that he had forgot more law then euer the other learned; to which I easily assent, because I know all memory to bee *Infida & Iabilis*, vntrusty to keepe & trusty only to deceiue, and which was peraduenture more then he himselfe at that time was master of, that being only ours that we remember: for euery man may say of the much seed that hath fallen into his ground, little haruest hath been gathered into his barne; not vnlike the fruit which the sower in the Gospell, receiued

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from his seede, of which whilst hee cast it foorth, some fell into the high way, a ground vnfit to receiue it in, like the vncapable memory of the old man, by reason of his too much drinelle of the yong man by reason of his too much moylture: And though it fall as some of his seede fell into good ground, that of it selfe had that reasonable fruitfulness, in regard of some proportionable mixture of heate and moisture, that it might haue yeelded an encrease suitable thereunto, yet then the cares and troubles of the world, doe either exhaust and drinke it dry, or like the seede which fell among thornes, choke it vp, that it can take no root or impression.

*Qu.* But if the memory be so precious, that the waste of the tongue spends vpon the storehouse thereof; so vsfull, so delightfull, that to it we walke as to some Castle or Tower  
of



of Antiquity to view the Records  
and Regillers of forepassed ages and  
accidents, there hung vp as monu-  
ments to our view ; without which  
whatsoever hath beene done, had  
beene alsoone forgotten as done,  
without further vse or consequence,  
but that there we find it registred by  
the finger of Gods providence and  
power, and committed to this great  
*Custus Recordorum* : whereof euery  
man is a keeper, that somethings de-  
taines in such capitall letters, that  
many yeares obscure nor deface nor  
and yet other things againe so slight-  
ly and negligently apprehends, that  
in a short period of time they are wi-  
ped out as with a sponge ; yea even  
such as wee grieue to forgoe, and  
thereupon it growes that the questi-  
on is, by what meanes or ordering,  
this precious Virgin (*secretary of the  
soule*) may be kept vncorrupted, euer  
flourishing, in her best and middle

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youth and ripeſt apprehenſion.

*An.* Though I am not ignorant of the precious vertue of this moſt excellent handmaid of the ſoule, that lodgeth in the hindermoſt cloſet and chamber of the braine, the volume and contents whereof ſhee ſo often-ouerturnes with delight; yet am I not ſo ſkilfull to propoſe any rules thereunto, ſhee may bee wedded to ouercome more faithfull, though I know there are that haue layd downe ſuch; but that any were euer much bettered thereby, hath not come vnto my knowledge, more then by doubtfull relation. In Authors I haue read of ſome men of wonderfull memories, as of *Seneca*, that hee could recite 2000. names.

Of others againe ſo weake, that they haue forgotten to reade, nay their owne names, and all theſe out of the ſtrength or weakenes of their naturall

naturall memory: For how should it be that a weake memory by nature, should become much bettered by Art, when it must recount or set downe by so many *Ideas* or Imaginations formed in the mind, by certaine places collours or letters? the circumstances whereof require a reasonable strength that way, without which there is no possibility of working. For in this artificiall memory distinguished by places, the places are as it were paper leaues, the *Ideas* or Images, letters, the disposition of the Images in their places, the method for the reading, all which are a charge to the memory, yet the Authors in this Art say, this is done more by the vnderstanding then the Memory: The helps whereof by this Art *memorative*, they would proue to be as effectuell, by these conceiued fictions in the eye of the mind, as those wee remember

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by the visible eye of the body: for example whereof say they, concerning the latter, we read in the holy Scriptures of 12. Stones, that were erected in the river *Jordan* in memory of the wonderfull transpallage of the Israelites, *Ios. 24. 27.* Likewise the Sacraments ordained of God (say they) are as visible *Ideaes* to remember invisible things, to which we easily assent: or as by the tying of the finger with a thrid, we are sometimes remembred, what that cannot tell vs, but points vs to, as an adiunct to our memory.

So in like manner are these places, and *Ideaes*, mementoes, and helps for the eye of the minde, as significant as the other for the body.

The Art whereof by reason of some difficulty therein, I leave to the practisers, and those that will further wade therein, whilst I onely relying vpon a naturall Memory,  
and

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and the strength thereof infused by God, am careful, not disparaging any other eyther Helpe or Art, both to pierue it in my selfe, and to commend to others, such preseruatīues and helpes, as are drawne from the workes of the learned in this kind.

**D**irections for the preseruation of the Naturall Memory, consisting first in auoyding of things hurtfull: Secondly, in imbracing such things as are helpefull.



**H**e Memory, whose Eyes are seated in the back part of the Braine, hath no object til something be effected: shee lookes not forward at things to come, but recordeth euents already succeeded, the edge whereof like the finest razor

is

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is quickly turned or blunted: wherefore among many things that are required to preserve it in a perfect temperature, these especially ensuing, are respected, as principall furtherers or decayers thereof. And first, of the offensive part.

*Things hurtfull for the Memory  
to be avoyded.*

First, we are to observe, that all corrupt aires, noysome vapours & scents are offensive therunto, and therefore our chiefest respect ought to bee, that the Ayre wherein we breath be not thicke, foggy, and vnwholsome: annoied with stinking marshes, standing ditches, and lakes, &c.

Secondly that we walke not forth in foggy or misty Euenings, or Mornings, before or after the Sunne be downe or vp.

Thirdly, that we abstaine from all  
crude

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crude and grosse Flesh, vnripe fruits,  
greene herbes, and all other things,  
cold by nature or vaporous, which  
send vp grosse humors into the brain

Fourthly, that we auoid all fuming  
drinckes strong Wine and Ale, or any  
broths made of vnwhosome water.

Fifthly from Beanes, Pease, Garlick,  
and Onyons, which especially cause  
Headach, hurt the Eyes and the Si-  
newes, and by weakening the senses,  
cause dreames and Fantasies.

Sixtly, Likewise from such things  
as are slow of digestion, as Cheese,  
Nuts, Wall-nuts, and meates of di-  
uers sorts at one meale.

Also wee are to auoyd (as dange-  
rous therevnto) immoderate sleepe,  
too much venery, especially when  
the stomake is full, or the body drye:  
at change of the moone, or where  
sleepe may not follow.

But from it altogether should yong  
men abstaine, as likewise olde men,  
and

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and women with child.

All cold in the hindermost part of the Head, Necke, Stomake, and Belly is offensive. Likewise immoderate labor, which dries vpthe strength and dulls the Spirits. especially in moyst and windie places.

Much care, feare, griefe, and all violent passions of the minde. too much reading and study, Night-watching, long haire, washing the head in cold water, with the distraction of the minde into diuers studyes; all offensive and hurtfull.

*Things good to preserve and restore the Memory.*

Are for the most part the vse of these precedent contraries as all meats that yeeld good iuce or nourishment to the body: more especially the braine of the Partridge, the Sparrow, Hare, Conny, and Henne, the last whereof is the first and best in reckoning.

For,



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For, some Physitians write, that the  
brayne of the Henne, addes to the  
very substance of the Braine: of  
whom it is thus written.

*The Henne of all fowles  
is accounted best:*

*In two things farre  
excelling all the rest.*

*For first for those that want  
or Braine or wit,*

*The Henns braiues doth augment  
both that and it.*

*And in her body  
saie the egge doth breed,*

*The yolke whereof  
turnes to much bloud and seed.*

Likewise the vapour and decocti-  
on of these Herbes infused into the  
care through some Tunnell, much  
comforteth the braine, that is to say,  
of *Nigella Romana*, the flowers of  
*Rosemary*, and *Cardus Benedictus*  
and these not onely comfort the  
braine,

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braine, but also sharpen the wit, ex-  
hilarate the mind, and procure  
healthfull sleepe. The washing of  
the feete in warme water once a  
moneth, and throughly boyled  
wherein hath beene decocted Ca-  
momill, the leaues of Lawrell, and  
the like.

After meate abstaine one houre  
from all immoderate labour, either  
of minde or body; as after supper  
some reasonable time from sleepe;  
for to sleepe vpon a full stomacke  
much dulleth the braine, as it indan-  
gereth the body, which some say is  
thereby exposed to as much danger  
as to serue in the face of an enemy.

When thou goest to thy bed, shut  
the windowes of thy chamber to  
exclude the wind, and draw close  
the curtaines to shut out the Moone-  
light, which is very offensive & hurt-  
full to the braine, especially of those  
that sleepe, much more then of those  
that

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that awake. Afterwards in thy lying  
downe, first turne thee vpon thy  
right side, when thou awakest againe  
vpon thy left side, that thy bloud  
and digestion, may the better reple-  
nish thy body; euer practising the me-  
mory to record and repeat things re-  
ceiued in the Euening, the Morning  
following: for by want of practise,  
the retentiuē faculty becomes dull  
and forgetfull; as the Verse to this  
purpose seemes to insinuate.

*Sape Recordari medicanem  
fortius omni.*

*Solus et artificem,  
qui facit versus erit.*

Englified.

Tis vse and practise  
that becomes each skill.  
For that makes perfect,  
what neglect doth kill.

Nci-

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Neither desire superficially to reade many things, but rather well to vnderstand those few that thou doest; for euen as it little auaieth the stomake to haue receiued much meate, except it bee thence digested into nutriment to the body, so doth such reading bring as little profit to the mind.

*Signes to iudge of the Debility, and Constitution of euery Braine, with some aduice, for remedy of the ill disposition thereof.*

**T**He Debility of each weake Memory ariseth out of one of these foure causes: that is to say, either out of the too much heate of the braine, or too much cold or too much moysture, or too much drieasse; for too much heate dries vp the Spirits, too much cold hinders their operation and motion in the cauerne of the braine,

too much drinelle the reception of  
forines, and too much moisture  
drownes them vp; the signes where-  
of are thus perceiued.

1. If the braine be ouerhot, you  
shall perceiue an extraordinary heat  
in the head by the touching of it,  
and the parts about the head will be  
hot and red; as likewise the eyes very  
nimble in turning, the haire quickly  
growing and fast increasing.

2. But if ouercold, the head ex-  
presseth it by his coldnes. in the face  
scarce appeares any rednes, the tur-  
ning of the eyes are slow and weake,  
the pulse and breathing very delibe-  
rate, the haire long a growing, the  
head neuer offended with any hot  
cause: such are for the most part slee-  
pie, fearefull, slothfull, slow to anger,  
and dull of memory, cold in their  
desire to women, and weak of sense.

3. Those of a moist braine, are for  
the most part hayrie, and such as are  
neuer

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neuer troubled with baldnes; they smell slowly, but sleepe soundly, and are seldome troubled with dreames.

4 But if the braine be ouer dry, there the apprehension is but slow to conceiue; yet strong to retain what it hath receiued: those of this dispositiō haue their haire hard & curled, their eies hollow & become quickly bald.

The state and disposition of the braine being thus knowne, it remaines then that euery man be obseruant and temperate in his dyet, to take or forbear such things, as may be either good or hurtful vnto it: As if the braine be ouerhot, those things are to be obserued, and accustomed, that diminish and allay the heat thereof, as the other to be forborne that increase it. If ouer cold, then are we to abstaine from all cold meates, and betake to their contraries such as increase heate, and so moderating the extremity therof, to a perfect perfection:

section: and so of the rest.

And thus much shall suffice to haue spoken of the 4 Constitutions or qualities of the braine, the direction wherof is copious, in the workes of of many learned Authors, which here I pursue not, because I purpose breuity, but betake my selfe to further matter of Discourse, History and witty propositions, furnitnre and talke for the triall of wits and Braines.

*Propositions follow.*

*Qu. What is the Epitome or summe, the square, and measure of a Christian mans duty, which euen Nature teacheth and God approues.*

*Ans. To doe to others as wee wold be done vnto our selues, a most vpright iustice, and the fulfilling of the law and the Prophets.*

*Qu.*

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*Qu. What is the Epitome or summe of all Philosophie?*

*Ans.* It is collected out of the infinite volumes of Philosophers, that those precepts that pertaine to humane felicity are comprised, onely in these 2. words, *sustinendo & abstinendo*, or in *ferendo et sperando*, In sustaining and abstaining, in enduring, and hoping, in bearing aduersities patiently, and abstaining from pleasures warily; hope still supporting vs to the Haven of Happinesse, that we bee not too much cast downe by the one, nor corrupted by the other, & therefore the many volumes produced from this originall, are like mighty seas, that are risen from the more easie and copious way of printing.

*Quest.* Of what continuance hath that admirable Science beene, and by whom was it first invented and found out.

*Ans.*



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*Ans.* Wee finde in History that it was in *Chyna* about 1000. yeares agoe, but it began not in Europe, vntill the yeere 1458. the inuention is attributed to a *Tuscan*, called *Iohn Cutemlerge*.

The first booke that was printed, was Saint *Austen: De Ciuitate Dei*.

*Qu.* What is that, which they that haue nothing else, for the most part are not without.

*Ans.* Hope.

*Qu.* What is the most beautiful thing of all others.

*Ans.* *Thal. Nil.* answered the World, the admirable worke of God, and nothing more beautifull himselfe onely excepted, of which both from the Greekes and Latines it receiues the name. *Clemens Alexandrinus*, saith the Creation of the World, is the Scripture of God, whose 3, leaues are the Heauens, the Earth,

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Earth and the Sea, being as many letters therein, as there are creatures in heaven and earth: For the heavens declare the glory of God, and the earth sheweth his handiwork.

*Qu. By what Element most hath it pleased God to expresse to the world his Iustice and his mercye?*

*Ans.* By water, when for the sinnes of his people hee therewith drowned the world: But his mercy thereby in the institution of Baptisme by water, and in that he would haue the holy Spirit by which wee are Regenerate, called by the name of water.

*Qu. What two wonderfull men were those, the one whereof was a traveller through the Sea, and the other a wanderer in the ayre?*

*Ans.* Moses and Elias.

*Qu. What ship of all other was the most ancient, the most spacious, the most holy, and the most rich that ever was or will be?*

*Ans.*

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*Ans.* The Arke of Noe, in which all the men, wealth and creatures that escaped the flood were preserved; and this is noted to be a type of the Church, for as without the Arke was no safety, so without the Church is no saluation.

*Qu.* Who was hee that of a dumbe Father came to bee the most excellent Orator in the World.

*Ans.* S. Iohn Baptist, of whom Christ himselfe affirmes, no greater to haue risen among the sonnes of women; vpon whom and the disparity betweene Christ and him, Tis thus obserued, that at his Natiuity the dayes begin to shorten, as at Christs Natiuity to increase and lengthen: so likewise in their deaths, when the body of Christ was exhalted, and stretched out vpon the Crosse, the body of S. Iohn was shortened by the head, according to his owne testimony. It behoues Christi

G

to

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to increase, and mee to be diminished.

*Qu.* Of the children of Iob, and their number, is a question I will now preponnd, when Iob had all his goods restored him double, yet had he by generation but seven sonnes, and three daughters, as many as hee had before: how then did hee receive all things doubled?

*Ans.* Concerning his goods and cattle: first I will instance for his 7000. sheepe, he had 1400. for his 3000. camels 6000; and so of the rest. And concerning his children; true it is, hee received but his former number: yet it is conceived that the number of them was likewise doubled, because these his 10. former remained yet with God; therefore it may be said he had 20. For as Saint Hierome sayes, *Quicquid reuertitur dominum in familia numero computatur.* Whosoever they are that are returned

turned to the Lord, are reckoned in the number of the family: wherefore if he had receiued them doubled vpon earth, he should haue had them trebled: And in this lies a mystery of the resurrection.

*Qu. Who, and how many were those that had their names foretold before they were borne?*

*Ans.* Sixe, *Ismael, Isaac, Iosias, Cyrus, S. Iohn Baptist, and Christ our Sauour for euer blessed.*

*Qu. What number is it that our Romanists; so much dignifie aboue any other?*

*Ans.* The fift, which they affirme to be a number of great efficacy and power, and much honoured by God: for by fūe words, say they, he would be incarnate, a Virgin should become a Mother, and he himselfe God and man; *Fiat mihi secundum verbum tuum*, bee it vnto me according to thy word: by fūe words he

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would haue his body consecrate in the Eucharist, *Hoc enim est Corpus meum*, This is my body. Lastly by five words he absolved the Publican, *Deus propitius esto mihi peccatori*, God be mercifull vnto me a sinner: and so with other numbers they fable and trifle, which we passe ouer with many other of their errors.

Qu. Much disputation and contro-  
uersie hath arisen amongst the Phylosophers about Theseus shippe; but what may we resolute thereon, and wherein doth it resemble the now present Romish religion?

Ans. This was the Ship in which Theseus sailed into Creet, when hee passed the Laborinth, and slue the Minotaure; which Ship being long time after kept for a monument, was so supplied and preserved by peeces, that the question grew, whether it were any part of Theseus Ship, or not; and it was afterwards resolved that

that it was rather a new Ship all of peeces, then any part of the old, much like vnto the moderne Religion of Rome, that hath beene so peececd from time to time by tradition and nouelty, that it now scarce retaines any thing of the auncient verity.

*Qu.* Luther committed two great finnes, say some, and what were they?

*Ans.* Hee tooke from the Pope his treble Crowne, and from the Monks their fat belly cheare.

*Qu.* What was hee the most wretched and poorest of all creatures, that offered to the most rich and mighty in the world, what he neither had to giue, nor was able to performe.

*Ans.* Sathan, when hee offered Christ the kingdomes of the world, to fall downe and worship him.

*Qu.* What riches are those that cannot be wasted?

*Ans.* Good turnes, for those in  
C 3 bestow.

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bestowing are not wasted but increase: if thou bestow them thou art the richer, if thou keepe them, thou art the poorer, if thou scatter them thou doest not loose them, if thou keepe them they loose thee.

*Qu. Wherefore did not God make all alike rich?*

*Ans.* Because in his secret Counsell and wisdom hee saw it not fit, in which wee must rest our selues content in this wise distribution of his owne: For as one saith, the poore and the rich, are two contraries, but either very necessary vnto the other: for if all were rich, who would labour, if all were poore, where were reliefe, or helpe? Therefore God made the poore for the rich, and the rich for the poore, and either for each other: and it hath beene a controuersie among some, whether of the estates is the more happy: most are of opinion that in pouerty is the lesse



lesse euill, the more freedome: for  
compare the richman and the poore  
together: the poore man laughes  
ofner and more hartily, without any  
deepe care: if it appeare, it doth no  
more but so passeth ouer like a  
cloud; but the rich mens mirth is  
fained, but his griefes are not, but in-  
deed, deepe rooted, and of long con-  
tinuance: and what doth it profite  
fooles to haue riches, when they can-  
not buy wisdom; the sicke man  
when they cannot buy health?

*Qu. Whether is art or wealth more  
precious?*

*Ans. Res valet, ars praestat,  
si res perit, ars mihi restat.  
Ars manet, ars durat,  
fortuna recedere curat.*

*English.*

Riches are good,  
but Art commands that drosses  
And stickes to life,  
not subiect to their losse.

*A helpe to Memory.*

*Que. Whether hath Law or Physicke the highest place or precedencie?*

*Ans.* This in times past was a question disputed in Greece, touching the professors in those parts; where the Physicians thus argued for superiority, that since there are three chiefe goods pertaining to man his welfare and support, ouer which euery one hath a Regent and Gardian assigned, which are the goods of the mind, the goods of the body, and the goods of fortune: The first whereof was the care of the Diuine, the highest officer for the worthiest Mistris.

The second of the Physition, because the body is more worth then raiment, or goods; and the last of the Lawyer: Heerevpon Physicke challenged the second place and precdency before Law: The Lawyer know not what arguments he vsed; but after a long controuersie it was concluded

concluded that law notwithstanding,  
should take the vpper hād of *Physick*.

*Q. By what argument was that con-  
sented?*

*Ans.* By this, as it was conceited  
merrily by some, that when some  
Magistrate takes punishment of an  
offendor, the Thiefe goes before,  
and the hangman followes after: but  
this is not my opinion, neyther is it  
here meant but of the corrupt of ey-  
ther part, against whom though this  
be spoken, there is not too much  
said, nor any thing at all in scan-  
dall of those necessary Sciences, ey-  
ther of Law or Physicke, which are  
no lesse needfull to the Common-  
wealth, then the Sun is to the world:  
but for such as degenerate from the  
truth of their profession, and onely  
like Vultures, prey vpo the carkasses  
of spoyle, it were not amisse if such  
were cast out of the society of men,  
as most hurtfull infections to the

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common wealth.

*Qu. From whence had Physicke his  
beginning and perfection,*

*Ans.* Out of the Diseases, Sorcs,  
& distēperatures of the body, which  
consisting of 4. contrary Elements,  
are euer at opposition & ods among  
themselues, stil menacing and offen-  
ding each other; and so vpon this re-  
gard, to mainetaine vnity and preser-  
uation, this great Lord Sicknes, ad-  
mitted Physike to weare his Liuey,  
which now since is growne greater  
then his master. For it hath the way  
to increase.

For, what in health,  
men grapple and retaine  
If Sicknesse come, it flies  
to ease their paine.

And it is the Physitions rule, well  
apprehending the aduantage of ex-  
tremity, to cry, *Gine, Gine*, whilst  
the sick hand replies *Take, Take*.

The

The truth whereof was well appro-  
ued by *Philip King of Macedon*, whē  
being dangerously sicke, and hauing  
a most Skillfull, yet most conietous  
Physition, that euery day asked him  
a reward: (Quoth he) Take what  
thou wilt out of my Treasury: for  
thou hast the Key that will open the  
locke to it. Whereupon it is guesled  
that sometimes Physicians vse their  
Patients as Lawyers doe their rich  
clients, who keep them long in hand  
not for the difficulty of the cause so  
much, as for the prolonging of their  
gaine: and if it bee alwayes true, that  
as the Market goes, the market folke  
will talke, some say, and which is  
a worse fault too, that their conclu-  
sions are as deare as mens liues, and  
that no Physition can be expert, be-  
fore he haue killed thirty men: but  
they are happy sayes some in this re-  
gard, because their successes the Sun  
shall behold, but their errors the  
Earth:

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Earth shall burie : and as one once spoke to a *Paracelsian quack-saluer* : I commend thy art because thou sufferest not poore men to languish long in misery , but helpst them quickly to their graues.

*Qu. What Art or Faculty hath the most Professors.*

*Ans.* One answered Phisicke, but another replied that could not bee, because there was not aboue two Phisitions in a whole towne : when the other to maintaine his Argument, thus proceeded to the confirmation. Vpon a market day he sets one in the principall place thereof very ruthfully aspected, his gummes trust up with a Handkercher, making lamentation, and to euery one that demanded his grieffe, he answered his paine was toothach : vpon which euery one that demanded taught a medicine, so that he had as many medicines as market folkes ,  
with

with which pretty conclusion, the verdict was giuen vpon his side: To which purpose one thus writes.

*In mundo omnes volunt esse medici, omnes volunt aliorum infirmitates curare, nemo suas:* Euery one would be a Phisition to cure other mens infirmities, but no man his owne.

*Qu. What is that we first wish for, and are neuer after weary of.*

*Ans.* Health, which makes the most excellent harmony of content, especially where there is a sound mind in a sound body.

*Qu. What effect of all other is the most iust, and the most vniust.*

*Ans.* Enuy vniust, because for the most part it pursues good men.

But secondly iust, because it most hurts those that most cherish it, for the enuious man is grieued, not so much for his owne euill, as for others good: and so sayth *David*, concerning the felicity of the godly, *Im-*

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*pini videbit*, & *irascetur*, the wicked  
shall behold it and bee sorrowfull,  
and as the Poet sayes -

*Invidia Sicul' non invenire tyranni,  
Tormentum malus.*

No Tyrant ere  
did greater torment find,  
Then enuy that corrupts  
and frets the mind.

And as *Seneca* like wise saith, The  
envious man drinks the greatest  
part of his owne poyson himselfe,  
and therefore let vs auoyd that enill, if  
not for others, yet for our own sakes.

*Quest.* In how many dayes consisteth the  
whole span of mans life?

*Ans.* Ah, the many dayes that wee  
can remember, when as yet our  
whole life is but one day; for what  
see we in our whole life, that we see  
not euery day, the same Sunne, the  
same Moone, the same Winter, the  
same



same Summer, the same businesse: and what is that, that hath beene, but the same that shall bee, and there is no new thing vnder the Sunne: yet for this little inch of time, and the lesser variety therein, how many sell themselves to perdition? for compute the whole extent of time, I doe not say from this day to the end of the world, but from *Adam*: and what is it but a drop of water to the whole Ocean? not a minute to eternity.

*Quest. What two things are those that makes equall the happy and the wretched?*

*Ans.* Sleepe and death, that makes one the oppressor and the oppressed, the seruant and the master, *Codrus* and *Craesus*, and so like the publican gives away the one halfe from our vse, out of the little that we haue:

*Qu. What is the nature of sleepe?*

*An.* *Aristot.* affirmes it, to bee the porch betweene Life and Death, for he

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hee that sleepest is neither alieue nor dead, neither mortall nor immortal, but hauing a kind of temperature of eith.

It is mentioned in the Romane Histories of a certaine man, that being in much debt and danger, the perturbations of humane mindes and depriuers of this nurse of nature sleepe, notwithstanding as one insensible thereof, hee securely tooke his rest: After dying, the Emperour would needs haue his bed, as though perswaded some hidden vertue had beene in the same, that nothing could breed his distemper thereupon.

*Qu. There are three Messengers of death, and which are they?*

*An. Casualty, infirmity, and old-age: The first shewes it lying hid, second appearing, third at hand.*

*An Explication of the word Mors, and  
the letters thereof.*

*M.ordens Omnia R.ostro S.uo.  
M.utans Omnes R.es S.epultas.*

Englished.

Death controules  
all mortall things,  
Wasting subiects,  
changing Kings.

Quest. **B**Efore I proceed any fur-  
ther, I know thou art not  
ignorant, that it hath beene a question  
of old, and discussed by wisdom of either  
part, but as yet I thinke, sub iudice lis  
est, whether it be necessary for a wise  
man to marry, and enter that society by  
which generations are produced, and  
death is exercised, notwithstanding his  
wastfull sickle, with still plentifull Har-  
uests and increase.

Ans.

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*Answer.* Though some hold it a weakenesse in a wise man to marry, to deliuer vp his freedome, and inthrall himselfe and his liberty, into the hands of a woman: yet wisemen that betrer haue wayed the condition thereof, find many profits that accrue vnto man thereby, without which a wise man can hardly liue a contented life: as first, the benefit of society. For, It is not good for man to be alone. Secondly, of the Marriage-bed: for auoyding of Fornication, let euery man haue his wife. And thirdly, for the fruit thereof, which are Children: thy Wife shall be as the fruitfull Vine. And lastly, heereby thou hast found out a trusty Guardian for thy house and goods, an over-seer of thy Seruants, a comforter in affliction and misery, and the full accomplisher of thy ioy & felicity. Away therefore ye haters of women, for it is verified to vs by the  
ora.

oracles of God that they are needfull,  
necessary, behoufull; the Authority  
whereof without further question,  
here seales vp the controuerſie: and  
another ſaith, hee that hath no wife  
is as a man vnbuilt, wanteth one of  
his ribbes: is like *Ionas* in the mid-  
deſt of the Sea, ready to bee ouer-  
whelmed with euery ſurge and bil-  
low, but thē comes a wife like a ſhip,  
and waites him aſhore, and ſo ſaues  
him from periſhing. Of whom the  
Poet thus further addes.

*Prima fuit mulier,  
patuit cui ianna lethi:  
Per quam vitæ redit,  
prima fuit Mulier.*

English.

As by a woman  
entred Death by Sinne:  
So, by a Woman  
Life and Grace came in.  
Question. *What was the wife mans*

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*counsell for the choyse of a wife?*

*Ans.* *Non solum est oculis ducenda, sed auribus Uxor :* Not to choose a wife by the Eye, that is, for beauty a brittle and fading dowry, but by the Eare : that is, from the good report and commendations of others.

*Question.* *What Comparisons haue the Ancients made betwixt the Woman and the Ribbe, and what reasons haue they thereupon framed, for their much Loquacitie and babbling?*

*Ans.* These: The first as the Rib is a bone, hard, crooked, and inflexible, so is a woman in her will, like the forme thereof crooked and peruerse, and hardly inclining to the desire of her Husband: and for their much loquacity, heereupon they ground their reason: That, as if you put a company of Bones or Ribbes into a Bagge, they will rattle and clatter together, but if you put certaine lumps of earth therein, the mettle of mans  
crea.

creation, they meeete without noyse,  
or iarring violence.

*Qu. Who was he that had that one  
woman, that was to him both mother,  
sister and wife?*

*Ans. Euphorbus, of whom the verse  
followes.*

*Me Pater è nat a genuit,*

*mibi iungitur illa:*

*Sic soror & coniux,*

*sic fuit illa Parens.*

*Qu. What is the true law of friend-  
ship.*

*Ans. To loue our friend as our  
selfe, and neither more nor lesse  
but so: to which purpose is heere in-  
serted a story of a certaine wise wo-  
man, that had but one onely sonne,  
whose society in the way of friend-  
ship many desired: to him shee gaue  
three Apples, willing him to giue  
them to his three friends, when they  
were*

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were hungry in the way, to be cut & deuided among them. In the doing thereof, the first cuts his Apple in two, in equall parts, giuing the lesse to this womans sonne, and reseruing the greater part vnto himselfe: The second likewise vnequally deuided his, but yet gaue the bigger to this womans sonne, and kept the lesser for himselfe: but the third deuided his equally, reseruing iust the one halfe that he gaue, which being told to his mother, shee bade him choose the last for his associate, because the first was vniust to another, the second to himselfe, and he onely vpright in his diuision.

*Quest. Who was he that first forbad Priests marriage, and whereupon did he afterwards alter that constitution.*

*Ans. P. Greg. 1. was the first that proceeded in that restraint: But when afterwards hee heard to bee found the heads of 6000, Infants that*



that had been drowned in the River  
Tiber: he then sighing, repelled his  
decree, and said, It is better to marry  
then burne.

*Qu. Wherefore did our forefathers  
in all their iourneyes, hold it good lucke  
when a Wolfe had crost their way, but  
enill lucke, if a Hare had crost it.*

*Ans.* This, saith my Author, hath  
arisen as a iest, for as our forefathers  
were valiant and strong; so they  
were likewise conceited and merry;  
for who will not thinke it better  
lucke, that a Wolfe should crosse  
the way and be gone, without fur-  
ther hurt or danger, then there to  
slay and deuoure him? But for the  
Hare, it were better lucke that shee  
should be killed, then so crosse it  
to escape.

*Qu. Whence proceeds it that those  
creatures that are most usefull and be-  
neficiall to man, are so fruisfull and plen-  
teous, whereas those other wild, rancorous  
and*

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*and cruell, are more rare and scantely?*

*Ans.* This proceeds meerely from the prouidence of God, & his goodnea to mankind; for otherwise how would it bee, if there should bee as many wolues as sheep, which thogh killed and eaten dayly, are notwithstanding plentiful, as diuers others of his good creatures, whom he multiplieth aboue measure? as for example likewise, the Hare whom all doe hunt and pursue; yet her kind is not diminished in regard of her fruitfulnessse, which is such, that when she is with young, she againe coupleth, hauing within her some of a former maturity already hairy, others naked without their furre: others not yet formed, and yet others conceiuing: whereas the Lyon a cruell creature brings forth but one in her whole lifetime.

*Quest.* *What little creature is that,*  
*that hath the softest Body, but the*  
*hardest*

*hardest teeth of all other.*

*Ans.* The white worme, the body whereof is more soft then woll, yet with her Teeth doth shee pierce the hardest Oake.

*Quest.* What Artificers are those that haue most Theeves come vnder their hands?

*Ans.* Not Taylors nor Millers, as the olde saying is, but Barbers, for euery Thiefe and Knaue to disguise themselves, falls vnder their hands.

*Qu.* What was Saint Chrysostomes opinion concerning dancing?

*Ans.* That where dancing was, there was the Diuell: neyther to that end did God giue vs our feete, so wantonly to abuse them. For, if wee shall answer for euery idle word, shall wee not likewise for euery lasciuious and idle motion of the Bodie, which tend onely to folly and lust?

Hereupon was annexed a story of

D

accr.

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a certaine dauncer, whose ambitious  
Actiuity was such, that forsaking the  
ground, hee would needes shew his  
trickes in the Air. The which pur-  
pose hauing undertaken a Rope, he  
beginning as his accustomed mā-  
ner, to cap and dance, his footing  
fayled him, and downe he fell, wher-  
at some laughed: when among the  
rest a Foole not farre standing off, fell  
a weeping; of whom a reason be-  
ing required, he thus answered.

I weepe because I am counted a  
Foole, yet haue more witte then this  
Dauncer, because I know that it is  
written in the Psalme, that not the  
Ayre, but the Earth is giuen vnto the  
sonnes of men: vpon which I con-  
tent my selfe to tread, not attempting  
further; as *Icarus* and *Dedalus*, and  
some others as well as this fellow, that  
haue payed for their presumption.

*Quest. What two things are those that  
many desire before they haue them, and  
when*

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*when once possesse, with a greater desire would be deprived thereof againe.*

*Answ.* Old age and Marriage, the latter whereof hath oft been compared to a feast, where those that are within and full, would faine come out, and those that are without empty, would faine come in.

*Quest.* *In what things doth laudable Old-age most solace, and make glad it selfe?*

*Answ.* In the remembrance of an honest fore-passed life, and in the hope of a better nere succeeding.

*Quest.* *Whence was it that of old Bacchus or the God of Wine, was pictured like a Child.*

*Answ.* Thence it was, because the drinking of wine puts care and troubles out of the minde, and in stead thereof fills it with mirth and lightnes, making men free from sorrow, Iouiall, lightsome, and pleasant as Children.

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*Quest.* In what part of the earth doth no Snow fall.

*Answ.* In the Sea; which by reason of the hot vapours it sends vp, dissolueth it before it falls therein.

*Qu.* In what part of the earth doth it neuer raine?

*Answ.* In Egypt, which is watered by the ouer-flowing of Nylus.

*Quest.* A certaine Scholler told Esop, hee had heard there was nothing more strong then Iron, by which all things are wrought and overcome: but yet for all that (quoth hee) I thinke the Smith to be more strong then it, which workes and inforceth it as he pleaseth: But what was Esops answer.

*Answ.* The mother of the Smith which hee held to be more strong then either, which bore the tamer of Iron.

*Qu.* Dionisius the Tyrant demanded the reason why Philosophers visited the gates of rich men, and not rich men the

*the gates of Philosophers.*

*Ans.* It was answered by Diogenes, because Phylosophers know what they want, but these know not, and therefore seeke it not: for if rich men vnderstood they wanted knowledge, they would much more visite the doores of Philosophers, for the pouerty of the mind, is much more then the pouerty of the body, for hee is a man that wants money, but a beast that wants knowledge.

*Dionisius* King of *Sicilia*, sent for an excellent Musitian, to sing and play before him, promising him a reward therefore. The Musitian after three daies imployment demanded his reward, which this King refused to pay, telling him, the pleasure of the hope of his reward, was as much to him, as the pleasure of his singing to the other, and so he should take one pleasure for another.

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*Quest. Who of all other were the best Orators.*

*Answ. Tully and Demosthenis.*

*Quest. What did the ancients thinke of Homer.*

*Answ.* That hee was the Father of all wits, and heereupon it was that *Palaton* the Painter, drew *Homer* vomiting, with a flock of Poets standing about him, ready to sup it vp; one of which it was objected to *Virgil*, that he had beene, in that hee had stolne some of *Homers* verses, and framed them into his owne worke; who thereunto answered, am not I then a strong man, that can wring *Hercules* Club out of his hand to vse it in mine owne.

*Quest. Whether is that Commonwealth more happily gouerned, in which the Prince is euill, and the Counsellors good, or where the Counsellors are euill and the Prince good.*

*Answ.* Most true it is that *Lampridius*



*pridius* reports that that Common-wealth, is more safe & better gouerned, where the Prince is euill and the counsellors good, then where the counsellors are euill & the Prince good: & the reason is, for that one euil man or disposition, is more easily amended by the example or perswasion of many good, then many euill by the example of one good may become bettered: for instance whereof, *Saul* was a wicked King: yet by the counsell of *Samuel* did hee those things, which otherwise he would not haue done; on the otherside, there is no Prince so good, that may not be seduced by wicked Counsellors.

*Qu. S. Austin wished he had lined to haue seene Rome in her flourishing estate, to haue heard S. Paul preach, to haue seene Christ in the flesh: but what saith Lanctantius and Bede thereupon.*

*Ans. Peraduenture, saith he, the first, wee shall neuer see (that is)*

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*Rome*, neither is it any matter to view that harlot as she now is, but for the other two I trust both to see and behold. But saith *Bede*, my soule desires onely to see Christ my Redeemer, in his exaltation and glory.†

Quest. *Wherein doth principally consist the worship of God?*

Ans. In one word God is to be worshipped. *A M O R E.*

<i>Amore summo</i>	{	With all our loue,
<i>More vero</i>		with the rightmāner
<i>Ore fideli</i>		with faithfull mouth
<i>Re omni</i>		with all affection.

Quest. *How is his Kingdome to be purchased?*

Ans. Hearken and *S. Austin* will tell thee, where in the person of God he thus saith, *Venale habeo: Quid domine*: I haue to be sold, What Lord? The Kingdome of Heauen: How is it to be purchased? My Kingdome is.

is to be purchased by pouerty; my ioy, by griefe; my rest, by labour; my glory, by ignominy; my life, by death; &c.

*Quest. What heires are they that first aye before they enter into their possession?*

*Answ. The faithfull.*

*Quest. Wherein consists the faith of most ignorant Romanists?*

*Answ. To beleeue as the Church beleeues; for instance whereof saith one, a Collier being tempted of the Diuell about his faith, the Diuell thus asked him how hee beleeued, (quoth he) I beleeue as the Church beleeues, and how beleeues the Church, quoth the Diuell: As I beleeue, saith the Collier; and further the Diuell could not driue him, euen such is the faith of the Church of Rome, and her ignorant followers, vnderstanding nothing but follow-*

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ing others opinions, in beleeuing as they belecue.

*Quest.* A certaine godly man being inuited to a banquet on the morrow following, what was his answer.

*Answ.* If you will any thing with me, now I am ready, but I will not promise you to bee so to morrow, for of all the dayes that I haue liued, I haue not been assured of one morrow.

*Quest.* Wherem consisteth true wisdom.

*Answ.* Not in grauity of looke, in face or haire, but in the wisdom & dowry of the mind; which is to remeber time past, to imbrace the present, & wisely prouide for the time to come: to which purpose is heere inserted the errour of King *Frederike*, to whom the Venetians sometimes sent Embassadors, two Gentlemen very seeming yong, but of ripe wisdom and vnderstanding; the King dista-

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distasting their too seeming youth  
would not admit them into his pre-  
sence, who thereupon answered  
him, that if the Senate of Venice  
had imagined wisdom, to consist  
in hoariness, or beard, they would  
have sent him two long bearded  
Goats; to which purpose the Poet  
thus supplyeth.

*Si proluxa facit sapientem,*

*barba quid obstat,*

*Barbatns pos. it quin*

*caper esse Plato.*

English.

If wisdom did consist in haire,  
or Beard.

A Goat might then,  
to Plato be preferd.

Quest. *What part of what creature  
is that which mingles all the foure Ele-  
ments in one.*

Ans. The belly of man which  
receives

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receiues into it, the fruits of the earth,  
of Trees, the fishes of the Sea: The  
fowles of the ayre, and instead of  
the Element of fire, strong wines,  
spices and the like, that it is no won-  
der if they ruine the whole, where  
such diuersity of mixtures are---

*Frigida cum Calidis  
pugnant humentia siccis.*

*Mollia cum Duris,  
sine pondere habentia pondus.*

Where cold and hot,  
and moist and dry  
And soft and hard,  
things light and heauy lye.

*Qu* What was the greeke Monkes  
answere to him that demanded the rea-  
son: wherfore he would not eat his meat  
sitting, but walking?

*Ans.* Because (quoth he) I will  
not make of it as a worke, but as an  
accessary thereunto: but our seasons  
yeeld

yeeld more Philoxines, then such Greekes that will not onely sit with ease to prolong time, but with him could wish their crane necks might more long retaine their pleasure.

*Quest. Three things are moderately to be used and what are they?*

*Ans.* Bathes, wine, and women, the meane or excesse whereof, either much helpe, or hurt the body.

*Quest. How doth the wise man interpret the drunkards cups?*

*Ans.* The first (saith hee) is for health, second for pleasure, third for excelle, the fourth for madnesse, the fift for quarrell, and the sixt for sleepe.

*Quest. What foure good mothers, are those that bring forth foure bad daughters?*

*Ans.* Truth, hatred; Security, danger; Prosperity, Pride; Familiarity, contempr.

*Quest. Whence was it that Architas*

*that*

### *A helpe to Discourse.*

*that famous Architect became so admired for his art and skill.*

*Ans.* By his wooden Dove that he so quaintly made for the triall of his workmanship, which as many Authors doe deliuer being filled with ayre breath, and hung with wings and appurtenances necessary, flue in the ayre like another liue Dove.

*Quest.* Whether are their Antipodes or not.

*Ans.* The ancient Philosophers and Geographers have gathered by strong coniectures and reasons, on the other side of this habitable world, to be another earth beyond the Ocean, and couered therewith, in which are men that with their feete walke opposite to ours: *S. Austen* and *Lactantius* deride the conceit hereof, without shewing any reason to the contrary: But *Pliny* is not of their opinion who saith, that there  
are



are such, euen reaso it selfe perswades  
and experience shoves, and traditi-  
on deliuiers it to a common beliefe.

Quest. *An old Courtier being asked  
by what meanes hee continued so long to  
liue, and grow old in Court, being a thing  
so rarely happening.*

Ans. Answered by-taking of iniu-  
ries, receiuing wrongs, and retur-  
ning of thankes; and thereupon  
grew his happines, to be one of those  
few, according to the saying, for  
*Paucos beaut Anla, plures perdidit, &  
quos beaut perdidit*: The Court hath  
made few happy, it hath vndone ma-  
ny; and those that it hath most fa-  
uoured it hath vndone, dealing with  
her favorites as *Dalilah* with *Samp-  
son*, or as time with her minions, that  
still promiseth better and longer  
dayes, when in a moment she with-  
draweth the one, and performeth  
not the other, but falsifieth in both,  
as one lately to this purpose hath  
both

*A helpe to Discourse.*

both experienced, and vttered as followeth.

— *Even such is time  
that takes in trust  
Our youth, our ioyes  
and all we haue  
And payes vs but with age  
and dust,  
Within the darke  
and silent grane,  
When we haue wandred  
all our wayes,  
Shut vp the story  
of our dayes.*

--- But this generall rule is not without exception.

*Quest. What westerne Island is that,  
that hath lost more people and blond,  
then all the Easterne can repaire to her  
former station againe.*

*Ans. The Island of Hispaniola, Owner*

uer run by the Spanyards, where the poor *Indian* sauaiges haue bin slaughtered in greatest number, in greatest cruelty, yea euen vpon wagers layde vpon their liues, for sport and mer- riment: vpon the simplicity of one of which, this ensuing story hath de- pendance.

A certaine Spaniard sent his poore Indian Seruant of a message with Byrds and other gratuities to ano- ther of his countrymen, with a Let- tertherin mentioning the particulars sent, which this vassaile something pinched by hunger, not trustily car- rying, had made bold by the way, now and then to eate one of the Birds, thinking his master could ne- uer come to knowledge thereof: But afterwards deliuering the residue & the Letter: He to whom they were sent finding his number short, wrote backe hee had not receiued his due: whereupon the Master questioning his

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his seruant, with threatens and blowes compelled him to reueale it, where vpon he wondring gaue notice vnto his countrymen, that they should take heed of those white papers, with black notes in them, for they could tell tales.

### *Discourse Native and Domesticall.*

*Qu. What three Churches are those that haue their seuerall prerogatives before any other in this Land.*

*Answ. Paules, Westminster, and Salisbury: Paules for her antiquity, spaciousnes and strength, Westminster for curiositie, & workmanship, being 52. yeares in building: Salisbury for variety of Pillars, Windowes, and Gates. Secondly, Paules for the continual society of the living: Westminster for her royal sepulture of the dead: Salisbury for her triplicate calculation of the yeere, hauing in it*

as many windowes, pillars, & gates,  
as there are Dayes, Howres, and Mo-  
neths, in the yeere: Of which one  
thus writeth.

*Wonders to tell, how many Dayes  
in one whole yere there beene:*

*So many windowes in one Church,  
men say are to be seene.*

*So many Pillars cast by art,  
of marble there appeare:*

*As many Howers doe flye and flye away  
throughout the rowling yere.*

*So many Gates doe entry giue,  
as Moneths one yere doe make:*

*A thing well knowne for truth,  
though most it for a fable take.*

Vnto which may likewise as a  
fourth be added, though inferiour to  
the rest, for spacioufnesse and bulke,  
yet famous, for the Neatnes, round-  
nes, & her Monument therein preser-  
ued: of which it is thus deliuered.

*Heraclius.*

*A helpe to Discourse.*

*Heraclius* Patriark of *Ierusalem*, consecrated a Church for Knights, templars, so called at the first Institution. About the yeare of our Lord, 1113. they dwelt in part of the Temple, hard by the Sepulcher, wherof they were so named: and vowed to defend the Christian Religion, and the Holy-land, and Pilgrims going to visite the Lords sepulcher, against the Mahumetanes and Infidels: some of whose Images are to be seene, with their legs acrosse: For, so they were layd buried in that Age, that had taken vp the Crosse (as they termed it) to serue the Holy-land: Amongst whom was *William Marshall* the elder, a most powerful man in his time, *William* and *Gilbert* his sonnes Marshalls of *England*, and Earles of *Pembroke*; vpon *William* the elder his Tombe, some yeeres since was read in the vper part, *Comes Pembrochia*, and on his side, this verse.

*Miles*

*Miles eram martis,  
Mars multos vicerit armis.*

In proceſſe of time, when with inſatiable greedineſſe they had horded vp great wealth, by with-drawing Tithes from the Church, appropriating ſpirituall living to themſelues, and other hard meanes, their riches turned to their ruine: For, they fell at variance with other religious orders, reiecting their obedience to the Patriarke, procured enuy of the common ſort, & in the year 1312. this Order was condemned of impiety, and by the Popes authority vtterly abolifhed, and the poſſeſſions aſſigned to the Hoſpitalier Knights of Saint Iohns of Ieruſalem.

It is apparant out of ancient writings, that this place after the expulſion of the Templers, was the ſeate and habitation of *The. Earle of Lancaſter;*

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caster; and of Sir *Hugh Spencer*, King *Edward* the seconds minion, afterward of Sir *Aymer de Valence*, Earle *Pembroke*, & in the end turned into two Colledges or Innes of Courts: and so much of the Temple: Monuments, and Antiquity thereof.

*Greyes* Inne so called, being anciently the dwelling house of the Lord *Greyes* of *Wilton*, *Lincolnes* Inne of the Earles of *Lincolne*.

*Quest.* What three Rivers are those that haue the precedency before others.

*Answ.* *Thames*, *Seuerne*, and *Trent*, *Thames*, for the stately buildings she passeth by: and for *Swans*, and ships that she beareth, *Seuerne* for her swiftnesse, and beautifull shores: *Trent* for her variety of foulds and fish, which some thinke to bee so called of *Trent*, a French word, which signifieth thirty, because it is said, she beareth thirty  
seuerall



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seuerall sorts of fish, and thirty Ri-  
uers fall into her floud.

*Quest.* What forrest was that, that  
was erected out of the ruines of most  
Churches, Townes, and Villages, of any  
other in this Kingdome.

*Ans.* New Forrest, in Hampshire,  
which *William* the Conqueror to e-  
rect pulled downe 36. Churches, all  
the Townes, Villages, and Houses  
far and nere, and brought all within  
30. miles compas to a forrest for wild  
beasts; for which hainous offence, the  
iudgemēt of God, soone ouertooke  
his posterity: for *William Rufus* his se-  
cond sonne, King of England, in this  
forrest, was shot through as hee was  
hunting, by *Walter Terrill*, shooting  
at a Hart and so perished, the other  
blasted with a pestilent ayre, his  
grand-child pursuing his chace was  
there hanged amongst bowes, and  
so dyed, and thus much for example  
and Discourse.

*C.B.*

*Heere,*

*A helpe to Discourse.*

*Heereafter followeth cer-  
taine Collections, or Snatches of  
things most materiall and ciuill,  
out of Albertus Magnus,  
Lemnius, and  
others.*

*Of the Longings of women.*

**A**lbertus saith, that the  
longings of women  
most commonly haue  
their beginnings at the  
end of three moneths,  
especially conceived of a female  
child, which is the time that the  
haire beginneth to grow, and the ef-  
fect thereof proceedeth of the abun-  
dance of cold, and raw humors con-  
creeted within the wombe. The rea-  
son oftentimes that they are indan-  
gered, disapointed of their longings,  
growes through the vehement pur-  
suite,

suite, and desire of the object presented to the mind, which is so extreme that it altars and stops the course of nature, and office of the members within, whereupon many times death ensueth, but most commonly to the child; for prooffe whereof, a woman there was, that longed for a bit of the buttucke of a man, and having obtained it, was not satisfied, but likewise desired another, which sayling of, she afterwards was deliuered of two children, whereof the one was living preserued thereby, and the other perished.

*Of the strength and power of  
Imagination.*

**I**magination according to *Lemnius*, &c. is of that strength and force, that it makes the things to be, that many times it imagineth are: As for example,

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ple, it hath infected a body, by  
meere imagination that it hath taken  
infection, and so strong it is, that it  
makes a beggar a King, and a King a  
beggar, deceiues poore fathers, bles-  
sing their children for their owne,  
by apparance of similitude. In for-  
ming whereof, the imagination of  
the mother is of no little force, as is  
witnessed by the story of an Ethio-  
pian Queene, which by her husband  
of the same kind, conceiued and  
brought forth a child, of a delicate  
hew and complexion, by fixing her  
eyes and intention in the act of ge-  
neration, vpon a beautifull pict-  
ure that hung before her. To  
which effect Sir *Tho. Moore* likewise  
in an Epigram and other writings of  
his, wittily iesteth at one, who excee-  
dingly doted on his child, because it  
so truely resembled him, when his  
wife and some other knew (as he ad-  
deth) it was begot when he was not  
at

at home: for which similitude hee thus giueth like reason, the strong imagination of the mother, dwelling vpon her husband in the thought of his wrong, and feare of his returne, had power to create in this act, his similitude of body, by his presence in mind. And this likewise is the reason saith another, that children are sometimes like their Vnckles, grandfathers or others (the more intention of thought most commonly seated vpon them then strangers.) And therefore wee conclude it of more certainty to iudge our children our owne, by their inclination and disposition drawing neere vnto ours, then by the outward Physiognomy or feature. And therefore by the wise aduise of that Iudge that caused the dead body of a father to be set vp, as a marke to be shot at by his three sonnes, striving for their inheritance, of which two being

E 2      doubtfull,

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doubtfull; it was thereupon concluded by his naturall affection, that forbore to shoote at his fathers brest, as his supposed brothers had done, that he was the true sonne, and therefore worthy the inheritance.

*Whether Monstrous births, or  
abortines of reasonable soules,  
shall be partakers of  
the Resurrec-  
tion.*

**I**T is answered, that whatsoever is indued with humane forme, and takes from our first parents, the due order of their naturall procreation and birth, although monstrous in shape, and deformed in habit, requiring the gifts of reasonable soules, shall be partakers of the resurrection: yet those

those things which present nothing but the shape of man, and commixt with other creatures, exercising their actions otherwise then men, they haue no part of this promise, nor shall haue the honour of renouation at the latter day : such are Fawnes, and Satyres, Centaures and Syrens, and such like: but for the other borne and begot of reasonable soules, they shall be raised vp, and their deformities done away. But for such vntimely births, whose bodies are vncompact and destitute of reasonable soules, deseruing not the name of humane creatures, shall not bee raised vp againe. And therefore we conclude, that whatsoever is brought forth of humane seede, and not ingendred of the concourse of vitious and superfluous humors, although neere so deformed, hauing once receiued the breath and Spirit of life, shall bee raised vp at the latter day, and made

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beautifull and perfect, according to  
that of the Poet.

There the cripple  
for his crouch,  
Shall receiue  
new legges to goe,  
There the blind  
that wanted sight  
Shall haue eyes  
to see this so.  
There the yong  
and old shall meete,  
Vnstript of too much  
youth and age,  
And in a middle  
station greet,  
That long and happy  
marriage,  
There shall all humane  
nature then appeare,  
No matter how it dide,  
nor when, nor where.

What



*What it is that pricketh the  
conscience, guilty of any no-  
torious crime.*

**T**HE conscience, is the true  
and liuely witnesse of Gods  
diuine power and iustice, sea-  
ted in the bosome of euery living  
man, by that finger that made all  
men and creatures, as the faithfull  
teste or witnesse, to approoue or con-  
demn to our ioy or grieffe, the whole  
actions of our liues, either good or  
euill, performed or intended: The  
force whereof is so great, that in it's  
owne purity it acquites a middest a  
thousand condemnations, but tain-  
ted condemneth it selfe, where no  
man accuseth: It is like the vpright  
Iudge that will not bee coerupted,  
but lay open the own bosome, euer  
presenting the most scarlet sins, and

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such as we would labour to put from vs, and wash away in wine and strong drinkes, or forget with merriment, setting them before the face and forehead of him that committeth them, with the deserts and punishments due vnto them: from which continuall apprehension and terror, as our naturalists do obserue, is stroken a chilling and coldnesse into the bloud, and a retyring of it selfe into more inferior parts, which feare and apprehension of iustice, an instinct of that diuine impression, suddenly strikes and startles, thereby causing as it were a sensible compunction or pricking in the breast, and by which terror of the minde, and inordinate retirement and shrinking of the bloud and spirits, the countenance becommeth pale and meager, the body and all the parts thereof deficient. For, as saith *Salomon*, the body will beare his infirmity,

mity, but a wounded and broken  
spirit who can sustaine? &c.

*Of the strange nature of  
the Cocke.*

**T**He Cocke, as Pliny writeth,  
and as our own experience  
witnesseth, is a Bird not  
great, yet of that height and  
courage, that it rather dyeth in fight  
then yeeldeth to his aduersary: of  
that piercing voyce, that it daunteth  
the Lyons courage, of that obser-  
uance and intelligence, that he dis-  
tinguisheth houres and seasons; and  
whereas all other creatures after the  
act of venery, are dull and melan-  
cholike, only the Cocke, the country  
horologe, as one termeth him, is o-  
therwise, as appeareth, by the after  
clapping of his wings, sprightly row-  
sing of himselfe, and sending forth of  
his note, yet in this age it is obserued,

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as at 5. 8. 12. 14. yeeres, sooner or later in some then in others: he layeth an egge, which is round and small, in some hole, or hedge, which by sitting vpon, he bringeth forth to some venemous Serpent, or other thing, but most commonly to the Basiliske, a Serpent that poysoneth by his breath or sight: As *Affrica* and some parts of *Arabia* doe witnesse. and as our Poet writeth to that effect,

*To lurke far off,  
yet lodge destruction by,  
The Basiliske  
doth poyson with the eye.*

*Of the strange nature of the  
Wolfe.*

**P**liny likewise noteth of the Wolfe, a creature outwardly resembling a dogge, yet for her vnderstanding in some degree

gree drawing neere vnto man, that minded to make prey vpon any thing as by extremity of hunger oftentimes inforced thereunto, she first furuayes the likelihood of aduantage to be made against her, which if shee finde too able for her single incounter, she presently by howling drawes together more of her cumrades wch so assembled, assault and deuoure either man or beast. And it was credibly informed me by a friend of mine long resident in Ireland, of one that trauelling in an euening betwixt two townes, in that country some three miles distant, was three seuerall times set vpon by a Wolfe, from whose lawes by his sword he so oft deliuered himselfe: approaching neere the towne whereto hee was bent, hee incountred a friend of his trauelling vnarmed towards the towne from whence hee came, vnto whom, (aduising him of his perill!

### *A helpe to Discourse.*

perill, & assault, accounting himselfe secure, so neere the town) he lent his sword vnto this other: now hauing parted and diuided them selues some little distance, this old wolfe sets vpon his new guest, who finding him armed with the others weapon, presently leaues him, making after the other with all speed he might, ouertook him before he came to the towne, set vpon him, and slue him. *Pliny* likewise addeth, that the breath of a Wolfe, who euer it breatheth vpon, maketh hoarse.

### *Of the Tyger and the Elephants*

**T**HE Tyger, as *Gesner* and *Pliny* make mention, is of stature not great, yet of foot the swiftest of many swift ones, which is noted of her in the pursuite of her young, fetcht off when she trauelleth for prey, which  
when

when she returneth and findeth not,  
she presently coasting the country a-  
bout, in a moment ouertaketh her  
fellow, that many miles was before  
her; which hee warily obseruing as  
behooueth his safety and cunning,  
perceiuing her comming, setteth  
down one of her young ones, which  
she taking vp in her mouth, seeketh  
no more till shee haue brought that  
home to her furre againe, how farre  
soeuer in distance, which there once  
deliuered, out shee maketh againe,  
and vnlesse more speede preuent, or  
cunning preuaile, shee recovereth an  
other, which sometimes by looking  
glasses and such like layed in her  
way, wherein viewing her selfe, or  
the like of young, she amazedly stay-  
eth, so hindred and disapoynted,  
loseth the substance for shadowes,  
which when she perceiues, returning  
with rage, shee furiously assaulteth  
what ere she meetes in her way.

### *A helpe to Discourse.*

It is likewise obserued in his naturall history by our former author, that the worst things are euer most plentifull, the last more dainty and rare, as is approoued by example of a field mouse there mentioned, who euery moneth bringeth forth 33. yong, whereas the Elephant (a creature of strength and vse) goeth thirty sixe moneths to be hardly deliuered of one.

### *Of the excellency, vertue, and nature of stones.*

**T**He Turcoyse stone, if the wearer of it be not well, changeth his colour and looketh pale & dim, but increaseth to his perfectnes, as he recouereth to his health, with which our Poet thus accordeth in his comparison.

As



*As a compassionate Turcoyse  
that doth tell,  
By looking pale  
the wearer is not well.*

Many other precious Iemmes there are, that loose their vertue and splendor, worne vpon the finger of any polluted person, and therefore lewd and vncleane liuers, such as defile their bodies with women, neuer adorne themselves with these dissenting Jewels which would blush at their shame, and betray their subburbes. A rich inuesture, saith one they are, but of smal vse in our daies, hardly meeting with a finger that spoyles not her luster.

In the end of *August*, the Moone increasing, there is found in the swallowes belly a stone of excellent vertue, for the cure of the falling sicknesse, and which dries vp the  
thinne

*A helpe to Discourse.*

thinne & gluttinous humors whereupon it is chiefly ingendred.

There is likewise found in the head of an old Toad, a stone very precious against all inflammations and swellings, as bytings of venemous beasts, poysonings, and such like. Likewise there is somtimes found in the head of a Carpe, a stone that stancheth all bleeding at the Nose.

Many and sundry are the vertues of Stones, Herbes and Plants, of which for the former, many are inualluable, more for their inestimable reckoning and beauty, then preciousnesse of vse, as some others of the contrary being of more vse then ornament, amongst which as a principall, I account the loadstone, who besides the wonder of his attractive vertues, whereby so many rare secrets are effected, to adde the mirration, the benefite and

and perfect furtherance it hath brought to nauigation and dialling by her secret vertue, propension and inclination to the North Pole, are most vsfull, beneficiall, and commendable: of all which ingenerall, on this further writeth.

O mickle is the powerfull  
good that lies,  
In Herbes, Trees, Stones,  
and their true qualities,  
For naught so vile  
that on the earth doth liue,  
But to the earth  
some secret good doth giue;  
And naught so rich  
on either Rock or shelve,  
But if vnknowne,  
lies vselesse to it selfe.

To

*A helpe to Discourse.*

*To which purpose one thus further addeth.*

**H**OW many precious stones  
do sleepe in shells,  
Poore in their worth,  
where no eyes comes to spy them;  
That would enrich the needy  
where want dwells,  
If there necessity  
could ere come bye them?  
How many heapes and hils  
of Shipwrackt treasure,  
Doth the vast ocean Mountaine  
Billowes couer.  
Op'ning her fishy chequer  
neere to pleasure;  
The needy master,  
nor the worldly Louer?  
How may languish,  
whom no Physike frees,  
Whilst vertue lies vknowne  
in herbes and trees.  
Therefore who thus  
doth make their secrets knowne,  
Doth

Doth profit others,  
and not hurt his owne.

*The most vsuall Names and  
Appellations of the Sonne of  
God through the Scrip-  
tures:*

**S**pes, via, vita, salus,  
Ratio, sapientia, Lumen.  
Index, Porta, Gigas, Rex,  
Gemma, Prophetas, Sacerdos.  
Messias, Zebaoth, Rabbi.  
Sponsus, Mediator.  
Vnga, Columna, Adamus.  
Petra, Filius, Emanuelque.  
Vinea, Pastor, Ovis, Pax,  
Radix, Vitis, Oliva.  
Fons, Paries, Agnus,  
Vtulus, Leo, Propitiator.  
Verbum Homo, Rete,  
Lapis, Domus,  
& sic omnia Christus.

*Eng.*

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*Englished.*

**T**He Hope, the Way,  
the Life,  
Health, Reason,  
Wisedome, Light,  
The Iudge, the Gate,  
that's past with strife.  
A Gyant, King of might.  
A Iemme, a Priest,  
a Prophet hie,  
Messias, Zeboath, nam'd  
Rabbi, from hier,  
whose eyes neere dry.  
Whose heart all these inflamed.  
The Mediator, bridesgrome, deckt  
The Rod the Doue the Hand  
The Rock, the Sunne,  
whose beames reflect,  
Ore spreading Sea and Land.  
The Vine, the Shepheard Sheepe,  
The Oliue, Peace, the Roote  
The Lambe, the Wall,

that

that out doth keepe.

The Darts that Satan shootes.

The Font that doth refresh all dry,

The Truth, the Lyon strong,

The Calse that fatted was to dye:

For him that had done wrong.

Emanuell, the Man, the Word,

A Net, a House, a Stone

A mercifull and louing Lord,

And Christ that's all in one.

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*A helpe to Discourse.*

*Englished.*

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A Net, a House, a Stone  
A mercifull and louing Lord,  
And Christ that's all in one.

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*A helpe to Discourse.*

*An Epitaph.*

Vpon *Matilda Augusta*, daughter to  
*Henry* the first, of England; wife to  
*Henry* the fourth, Emperour, and  
mother to *Henry* the second of  
England.

*Magna Ortu, maiorque*  
*viro, sed maxima prole,*  
*Hic iacet Henrici*  
*filia, sponsa, parens.*

English.

Great by thy birth;  
but greater by thy bed,  
Yet by the issue  
greater then both th' other,  
To dignifie all  
which, it may be sed.

Heere lyeth a *Henries* daughter,  
wife and mother.

*Pulcher.*

*Pulcherima Dissertatio, Moni-  
alis & Iunoni.*

**M.** *Et tibi teque mihi genus,  
Metas, & decor aequant  
Cur non ergo pares,  
ambo in amore sumus.*

**I.** *Non hac veste places,  
aliis nigra vestis amatur  
Quae nigra sunt fugio,  
Candida sed per amo.*

**M.** *Veste sub hac nigra  
nunc amo tamen aspice carnis sem,  
Qua nigra sunt fugias,  
candida membra petas.*

**I.** *Nupisti Christo  
quem non offendere fas est,  
Hoc velum sponsam  
te facit esse Dei.*

**M.** *Deponam velum,  
deponam cetera quoque  
Intrabo thorum nuda puella tuum.*

**I.** *Si*

*A helpe to Discourse.*

**I.** Si Careas volo tamen

*altera non potes esse,*

*Vostibus ablati non mea culpa minor.*

**M.** Culpa quidem sed non gravis,

*& sic esse fatebor*

*Est quoque peccatum,*

*sed veniale tamen.*

**I.** Uxorem violare viri,

*grave crimen habetur,*

*Sed gravius sponsam te violare Dei.*

**M.** Vicisti nostrum sancta ratione furorē,

*Gaudeo quod verbis sis superata tuis.*

*With both our Age  
perceive*

---

**Eng.**

---

Englished.

A Dissertation or strife be-  
tweene a hot blouded Monke,  
and a chaste young Votary  
Virgin.

**M.** Sith both our Age,  
our Sexe and all doe moue.  
Why dost not me respect,  
since I thee loue.

**V.** Thy vesture pleaseeth not,  
loue others blacke,  
Tis white I like  
that fits a louers back

**M.** Vnder this robe of black  
behold white skinne,  
Though black thou dost exclude,  
let whitenesse in.

**V.** To Christ thou art espoused  
and wedded now,  
And this blacke robe  
is witnesse of thy vow.

F

M. My

*A helpe to Discourse.*

*M.* My vaile I cast aside  
that so hath bred,

This thy dislike  
to enioy thy naked bed.

*Y.* Thy vaile though thou forsake  
thou art the same,

Nor is my sinne the lesse,  
nor lesse the shame.

*M.* A fault I doe confesse  
it is though small:

And if a sinne,  
it is but veniall.

*Y.* To violate mans spouse  
is greatest of crimes

But more thy sinne being Gods,  
a thousand times.

*M.* With holy reason  
thou hast subdude my madnesse.

To which I (ouercome)  
subscribe with gladnes;

*An Muscam & Muscam.*

*Mus-*

*A helpe to Discourse.* 50

*b. b.f.*

*b b.f.*

*Musca. a. lue. Musica musicke.*

1. With head halfe belly,  
and with foote I flye,
2. With these intire,  
I musickes sweet notes try.

*In Tibiam.*

*Non ego continue morior,*

*si spiritus exit,*

*Nam redit assidue,*

*quamuis & saepe recedat.*

*Englified.*

All Creatures that subsist

and liue by breath

When it departs,

is life for euer fled:

But mine is contrary,

that brings no death,

But as it wastes

is new breath'd in and bred.

*A helpe to Discourse.*

*A Harpe.*

*Thust be Harpe sonnds  
out is false.*

**A** Silent tree I was  
and mute did stand,  
That now doe speake  
sweete tunes to euery hand.  
My life was death,  
my death to me was life,  
For heere with nature,  
art beginnes her strife.  
That since in life  
by her I might not liue,  
Art after Death,  
a life to me did giue.

*Quest. What is the ground and vse of  
Musicke, and wherein doth it consist.*

*Answ. It consists in these five keyes  
or words, turned into these two  
Verses.*

*Ue*



*A helpe to Discourse.* 51

*Vt Releuet mi-serum  
fatum solitosque La-bores.  
Eus sic dulcis Musica noster amor.*

*Englisht.*

Sweet Musicke doth refresh  
and ease those cares,  
To which by our offence  
we all are heires.

*Sic apud est currit,  
vntrem coniunge, volabit  
Adde pedem, comedes,  
et sine ventre, bibes.*

*ca. ven. pet.*

*Resol. mus. musca, muscatum, mustum.  
A mouſe a Flie.*

*Englisht.*

With head I runne,  
with head and belly flye,  
With food thereto am food,  
and for the dry  
Without my belly drinke,  
all this am I.

*A helpe to Discourse.*  
*Sir Tho. Mores Epig. upon a poore*  
*Phisician*

**T***u te fers medicum,*  
*nos te plus esse fatemur*  
*Una tibi plus est*  
*Litera quàm medico.*  
*Englished.*

Thou tearmest thy selfe Phisitian  
and wouldest be,  
And yet thy Art and skill  
both keepe thee poore,  
That I can hardly  
yeeld thee that to be.  
And yet I will allow thee  
something more.  
Not *Medicus*, a Phisition,  
but *Mendicus*, a Begger.  
A word of a letter more,  
*Insonnum.*

*Sponte mea veniens,*  
*varias ostendo figuras*  
*Pingo metus varios,*  
*nullo discrimine veri,*

*Sed*

*A helpe to Discourse.* 32

*Sed me nemo bidit,  
nisi qui sua lumina claudit.*

*Upon Sleep.*

Of selfe accord I come  
and fill the mind,  
With thousand toyes  
and fancies I deuise,  
But few thereof  
for truth I noted find;  
And none sees them  
or me, but winking eyes.

*Aliud.*

*Dum nihil ipse vides,  
faciote multa videre  
Lumina inclaudat,  
me quoque nemo videt.*

Thou seeing nothing,  
many things I shew,  
Which but with closed eyes  
thou canst not know.

*Ter tria dant septem, septem sex;  
sex quoque tres sunt*

*A helpe to Discourse.*

*Octo dant quatuor  
quatuor faciunt tibi septem  
Hac numeros recte,  
faciunt tibi millia quinque.*

It is vnderstood of the letters in the words, for the 2. first words, *tertria*, yeeld 7. letters, the word *septem* 6. the word *sex*. 3. *Octo*. 4. *quatuor* 7. *millia* 5. though it signifie 1000.

*Vpon a Hammer or Mallet.*

**T**He strength of all  
my body's in my head,  
With that I fight  
am neuer vanquished,  
My head is great,  
my body is but small  
A Hammer,  
or a Mallet most me call.

*Mule.*

*Mula Asinaque duos  
imponit serulus utres  
Impletos vino,  
segnemque ut vidit Asellam  
Pondere defessam,  
vestigia figere tarda  
Mula rogat &c.*

*Englished.*

A Mule and Asse  
did each a vessell beare,  
Replete with wine,  
The Asse slow creeping on,  
The Mule did thus regret,  
My parent deere,  
Why dost thou so heavy  
passe and make such mone,  
If thou one measure  
vnto me doe lend  
Then twise thy Burthen's,  
borne vpon my baeke  
But out of mine,  
if I to thee one send.  
Then both of vs doe beare  
one equall packe.

*A helpe to Discourse.*

Now learned Geometrician

I would know,

Vnder what burthen

each of these did goe.

Resol: the Mule bore 7. and the  
Ass 5.

*In clauem.*

*Virtutes magnas*

*de viribus affero paruis*

*Pando domos clausas*

*iterum concludo, patentes*

*Seruo domum domino,*

*sed rursum seruo ab illo.*

*Vpon a Key.*

Great vertue I afford

in substance small.

To shut and open

when mine owner will,

Whom faithfull I attend

at beck at call.

When :

When many times  
the Theefe doth curse my skill.

*In Silicem.*

A thing there is  
that hunger cannot kill,  
Although a thousand yeares  
it sleepeth still.  
But being awak'd,  
it feedeth presently,  
Or doth immediatly  
for hunger dye.

*Resol.* Fire stroke out of the flint.

*Sunt duo quæ duo sunt  
& sunt duo quæ duo non sunt,  
Quæ duo si non sunt  
sunt duo nulla duo.*

*Eng.*

*A helpe to Discourse.*

*Englished.*

Ther's two that are not two,  
yet are not one,  
Which two another faith,  
are two or none.

The wedded paire.

*Diffio lassat equum, mel comellit,  
abstrahit primam  
Tolle sed inde duas,  
remanebit amica luto sus.*

*Cursus, versus, sus.*

The Horse for race,  
The Beare for hunny sweet.

The durty Sow  
makes these three names to meet.

For of *Cursus*, for a course, take away  
c. it is *versus* for a Beare, and the  
latter part of the word is *sus* for a  
Sow.

How



How is this Verse construed,

*Sunt oculos clari qui cernis*

*sydera tanquam.*

*Dico Grammaticum,*

*ursum qui construit istum.*

*c. o. g. s. c. t. s. Cernis oculos qui sunt*

*clari tanquam sydera.*

Thou beholdest eyes,

As cleare as the skyes.

*In iuris Consultum.*

**A** Lawyer sitting  
plodding at his booke,

Expecting Clients

in a long Vacation,

Sometimes *Fitzharbert*

turning sometimes *Brooke*,

In comes his man,

and brings him this relation.

That one had late

discharged to his cost

A Peece for pleasure,

that might breed his paine:

For

22 *A helpe to Discourse.*

For by the Statute  
there was fine pound lost  
To whom his Master  
thus replyde againe.

Who was the man  
so fondly him behau'd?  
Quoth he, I know not,  
Then there is fine pound sau'd.

Ouer a bridge  
one lately was to passe,  
That had a trebble charge  
to reconuay.

A Goose, a Foxe,  
some corne th'other was;  
Each bent the other  
to deuoure or slay.

Now in their single carriage  
I would know,  
How he escapt the danger,  
yet did goe.

For if at first the Foxe  
he do transport,  
The Goose i'th meane time  
doth deuoure the corne. And

And if the Goose,  
then heere appeares the sport:  
The Foxe or Barly  
must the next before,  
Which if the corne,  
the Goose doth that deuoure,  
And if the Foxe.  
the Goose goes then to wrack,  
For to preuent this mischief  
in an houre,  
Reade how he safe  
might carry ore this pack.

*Resol.* First hee carried over the  
Goose, then afterwards fetcht the  
corne, then carries backe the Goose,  
then brings over the Foxe, and lastly  
carries over the Goose againe.

*Vpon a bragging Angler.*

**O**ne that to Angle  
often did resort  
For well it seem'd  
he lik't the patient sport,

*Mee.*

32. *A helpe to Discourse.*

Meeting another  
would relate and shew,  
What store of fish he caught  
as braggards doe  
When passing by  
a meapole he did say  
He caught a Trout  
as thicke as that last day.  
This thought incredible  
by his gaping friend  
His man must thereto  
confirmation lend,  
Quoth he, because I would  
not speake a wrong  
I thinke t'was scarce so thick,  
but t'was as long.

---

---

of

Of money and the qualitie  
thereof that well knowne metall;  
first made by man, as afterwards  
man seekes to be made  
by it.

**T**Hat which imployes the world  
toyles sea and land,  
Is but to atchiue,  
this creature of mans hand,  
Which since the world began,  
what sundry shapes,  
It hath transform'd it in,  
what murders rapes,  
It might haue blusht for,  
but that guiltlesse pale,  
It is being so perswade,  
being each mans tale:  
It cannot colour,  
can in no place lye  
Made after with  
such ceaselesse hue and cry,  
It sets the world  
a sweating by the eares,

En.

*A helpe to Discourse.*

Entring the rich with cares,  
the poore with teares,  
To either sometimes  
both a foe and friend,  
Sometimes prolongs a life,  
hastens an end;  
So sic a shifter  
that it finds an houre;  
To breake each prison;  
to escape the Tower.  
Though all the Warders  
round about it stand,  
Yet out it gets;  
and flies about the land.  
As by experience  
many a one to his sorrow;  
Hath beene to day his keeper  
not to morrow.  
Worse to fit for a Garment  
and more strange,  
Then for the moone,  
which every moneth doth change.  
Because no Worke-man  
hath the skill or power,

To

To fit the thing  
that's changed euery houre:  
Within that leatherne Channell  
that it goes  
It like the Sea  
continual ebbes and flowes,  
And is of such strong power,  
such secret might  
It makes the Lady,  
as it bought the Knight.  
It sends the Marchant  
ouer shelues and sands,  
To forraigne Regions  
and farre distant lands;  
Who in his watry  
pilgrimage is sed,  
To be with neither liuing  
nor yet dead,  
To deale with doubtfull foes,  
for firmest friends  
Leaving his wife at home  
to doubtfull ends,  
This drawes the Lawyer  
dwell he neere so farre,

With

*A helpe to Discourse.*

With gainefull Termes,  
to wrangle at the Barre,  
Whose breath like  
to a whirlwind, this to boot  
Towseth a State,  
and turnes it vp by th' root,  
For this the Doctor  
dealeth out his skill,  
Which sometimes saues,  
and oftentimes doth kill.  
For this the Broker  
to the diuell drawne  
Writes bought and halfe worth  
seaseth on your pawne,  
Who couzning Statutes  
strangely to be wondered,  
Makes forty of his forescore  
or his hundred.  
The gaine of this  
with Tradesmens liuing care  
Opes euery shop,  
and vttereth euery ware.  
This makes the Vsurer,  
and no wonder then

That



That would be boundlesse  
be confind to ten.  
Defraud his brother  
venter soule and name,  
Though Scripture say  
thou shalt not do the same.  
This from that fatall Newgate,  
old gate layle,  
Hath sent forth many  
a short life to bewaile.  
Her helpelesse fortune,  
and her fatall hap,  
On Doctor Storics  
first three corner'd cap.  
Many a rich chastity  
strongly persude  
By lust, effectlesse,  
yet by this subdude:  
Hath heere beene captiu'd  
to this ruine wonne,  
That else in former times  
had beene a Nun.  
More Orator  
then *Tully* to preuaile,

By

*A helpe to Discourse.*

By force of Tongue,  
then Sampson to assaile.  
By might of strength,  
for this men sweare and sinne,  
Seeke both by good and bad  
to gaine and winne.  
And in a word this is  
that good and euill,  
Brings some to God  
but more vnto the Diuell.

*A supplication to Lady  
Pecunia.*

**G**reat Lady how vnlike  
some sullied maid  
That long in vaine  
hath for a sutor stayde  
Art thou: which not for worth,  
but beauty too  
Makes all in Loue,  
and all the world to woe.  
Grant me though neither  
favorite nor friend

Nor

Nor none that thy great troopes  
nor traines attend.

Not of so mean a fauour  
to be bard,

That craue though not redresse,  
yet to be heard.

That since thou oft  
hast progresse by my doore

That makes all rich,  
and yet I still am poore.

That thou wouldst one day call,  
and lodge, and rest

With one had nere more neede  
of such a guest.

Which if thou daigne  
this fauour thou shalt find,

Ile not vplock them  
with a Mysers mind.

But vse thee as a Lady  
of Respect,

Which doest from care  
and misery protect,

All that imbrace thee  
with a plenteous hand,

Nor

Mon

*A helpe to Discourse.*

Most constant,  
that most aydfully doest stand.  
Where friends forsake vs,  
and where kindred fall,  
A Bulwarke to vs,  
thou that all in all  
Commandest, are sought vnto,  
to thee I cry,  
To fall some drops  
into a ground that's dry.  
Vnlike to Vsurie  
that euer yet  
Applied her needelesse moisture  
wet to wet.  
Or Monarches hands,  
that let no bounty fall  
Where want cries some,  
but where excesse gets all.

---

*Her*

---

*Her Reply.*

**O**f all the Ladies ere  
were wooed or wed,  
Or euer forst  
vnto a loathed bed,  
Am I most wretched,  
that the least may choose  
Where I affect,  
or where I loath, refuse.  
But like some misers Daughter  
made a Bride,  
To Riches onely,  
and naught else beside.  
Am I thrust off  
to euerie worthlesse clowne,  
When men of vertue,  
goodnes and renowne,  
Are bar'd my presence,  
whilst I am inforst  
Rauisht, offended,  
strive to be deuorst.  
Abus'd with vsurers, & forst to breed  
Quite against Nature,  
without wombe or seede.

G

Yea

*Helpe to Discourse.*

Yea held in darknes  
vnder barres and beaults,  
Where none but earthwormes  
court me, fooles and dolts.  
Depriv'd of light,  
of liberty and vewe,  
And whatsoever else  
a Ladies due.  
Could I deceiue  
those Argusles me keepe,  
With many thousand eyes,  
that neuer sleepe.  
I would take my progresse  
to each prison doore,  
Shake of their Shackles,  
and let out the poore,  
That long haue look't  
with pouerty and paine,  
Expecting my returne,  
but all in vaine.  
I would build Churches,  
be in godly motion,  
But that such Nabals  
hinder my deuotion.

From

From a captiuing hand  
I broke a late,  
And out I got,  
and straight rais'd vp a gate.  
From thence I tooke my progresse  
into Paules.  
And glaz'd some Windowes  
that did want no holes.  
And if it were not  
for such stayes and lets,  
I'de giue security  
for all mens debts.  
For without me  
where euer I am stayd,  
Is no bond canceld,  
nor no reconing paid.  
For me are all Braines labour'd  
hands imployd,  
And without me the world  
is not inioyde.  
And therefore at my latest  
close of breath,  
Great King of Mortall things  
(I clipped death.)

*A helpe to Discourse.*

To thee I humbly  
my Petition make,  
That thou thy haruest  
of such Iaylors take.  
That till their death  
will grapple what they haue,  
And naugh shall part them  
but thy lithe and graue.  
That thou wouldst mow them  
downe, euen vnto dust,  
From others wants  
that barre me till I rust.

*Deaths supplication to  
Time.*

**V**V Ithin a Dungeon  
all in darknes grounded,  
Sat a grim Ghost,  
of sinewes all compounded.  
Where more to increase  
his melancholy mones,  
He grapplesto himselfe,  
the sculles and bones,  
Of men departed,  
and with these he playes, *As*



As sorrowes were his ioyes,  
and shortning dayes.  
Which though his workemen,  
sicknes, ach, and paine,  
Were all his labour,  
yet he thought his gaine.  
Was small or nothing,  
without plague or warre,  
Which time still fauoring,  
did prolong to farre.  
Gainst whom was deadly  
enmity and hate,  
For safe protecting  
all things to their date.  
Before which expiration  
Death may stand  
In expectation,  
but with empty hand.  
And therefore to this Lady  
did reply,  
The fault was time,  
though he'r the iniury,  
For if that I were  
master of my will,

*A helpe to Discourse.*

With blood I'd surfet;  
and the whole world kill.  
There should not such a miser  
liue so long,  
To iniure many  
by one Ladies wrong.  
And therefore vnto Time.  
I humbly pray.  
To stirre his wings  
more swift and flye away,  
That I with grieve and stay,  
no longer pine,  
But so many haue my wish  
and thou haue mine.

*Times reply.*

**O**F all the Ages  
that are past and fled  
By me out worne,  
decay'd, deceast, and dead.  
Was neuer any spoke,  
with so small heede,  
To say that Time was sloe  
and had no speede.

Al.

Although I might  
flye faster farre away,  
With Snaile I euer creepe,  
when swift things stay.  
And that out Paralels  
a sudden hast,  
Which swiftly doth beginne,  
but slowly last.  
Indeed tis true  
all liuing things depend,  
On my supplied minutes  
which shall end.  
And euery sublunary  
thing below:  
But when that time shall be  
time doth not know.  
Yet now I must confesse  
that I grow old,  
Hauing five thousand yeares  
five hundred told.  
In which long Summer  
I am so well read,  
That I do teach all Arts  
that skill ere bred.

*A helpe to Discourse.*

I know all History  
how ere is runne,  
And the truth thereof  
being witnes when t<sup>e</sup> was done.  
The death of Kings,  
of Princes, change of State  
What ist I know not,  
to discourse, relate.  
With many secrets  
I doe counsell keepe,  
Done at da ke midnight  
in contempt of sleepe.  
Which some Petitioners vnto me,  
would know,  
To all which sifting thoughts  
I answer no.  
I must not tell  
the *Linnins* then are tost,  
Those dainties touched,  
and those nice things lost.  
These minutes guiltines  
of losse of strength,  
Decay of stomake,  
and eclipse of length.

Of

Of which another time  
I more may say  
But now must answere death  
which craues with stay.  
Licence to hurry forth,  
to mow and kill  
Which yet I cannot giue  
but shortly will.  
For I am but a seruant  
and this fore  
Must be indurd with griefe,  
or patience bore.  
For till this worlds consumption,  
there must be,  
Rich *Dines*, and poore *Lazar*,  
wants to see.  
And yet I cannot hasten  
to amend,  
What heere thou doest  
complaine vntill the end.  
And then this Lady  
that thou wouldest set free,  
Shall want her Courtiers  
and a vaine thing be.

*A helpe to Discourse.*

*A comparison betwixt the City and the  
Counry life.*

**I** That within my selfe  
to end the strife,  
Betwixt the City,  
and the Country life,  
From some debate,  
my censure thus discover,  
In equall ballance,  
vnto both a louer.  
Then first I thinke vpon  
by nature taught,  
The Sayle where first  
I did receiue my thought,  
Where I from many ages  
past before,  
Deceast and gone,  
as still succeeded more,  
Lay in obliuion,  
yeares past ore my head,  
More swift then minutes  
in their postspeede tread.

For

For then five thousand yeares  
I well may say.  
Were lesse prolixious  
to me then one day;  
And with an easier motion  
sport and gone,  
Then one night pain'd  
with Ague or the stone.  
In this my vnreall State  
did *Adam* sinne,  
And all that were,  
or should, or ere had beene;  
In him reach't forth a hand  
vnto that tree,  
To pluck the fruit  
of sinne and misery:  
From this polluted Fountaine  
after sprung,  
When as the size was large,  
the age was long,  
Giants in sin,  
whose growth did so abound,  
That for this euils interest,  
all were drown'd.

*A helpe to Discourse.*

But only those  
his prouidence there saues.  
In th'arke (the Churches tipe)  
that flotes those waues:  
Such as were neuer since,  
nor seene before,  
Supported this first Ship,  
that ere waue bore.  
And all the liuing,  
pend vp in those planks,  
For after learning,  
placed there in rankes.  
From this a new creation  
did proceede,  
To purge whose birth,  
that side was forst to bleed:  
From which a second floud  
did after spring,  
Of fewer drops,  
but richer valuing,  
That did more cleerely  
rence those stains away;  
Tuch one mans score,  
then could the Ocean Sea,

And



And all the fouds  
and waters that there keepe,  
Their fluxe and reflux,  
in the vnfadom'd deepe.  
This to effect,  
that health did downe descend,  
Mans nature to partake  
and apprehend,  
With all the frailties,  
hunger, want and cold,  
Griefe, wearinelle,  
abasements manifold,  
All which their entertainment  
rudely show'd,  
In three and thirty yeares  
of his abode,  
Which so expir'd,  
his loue and patience tride.  
Crown'd, nayl'd, and pierst,  
head, hands, and feete, he dide.  
From which most vertuous sufferings,  
I awake,  
From the dead sleepe of nothing,  
to partake.

And

Afte

*A helpe to Discourse.*

After so many hundred yeeres  
expir'd and gone,  
Whilst I was nothing,  
now for to be one,  
Borne in a soyle,  
and train'd vp halfe my life,  
Twixt whose comparison  
begins this strife,  
Which to my thoughts  
in liking doth come nere,  
Not for because I spent  
my first dayes there,  
And-freest youth,  
or that I pleasure craue;  
With aged folly  
creeping towards my graue;  
But in the Ballance,  
both together tride,  
Vpon these reasons  
iudge the weightier side,  
The Countries spatioufnesse  
I haue desir'd,  
Not solely,  
but that peace is there retyred.

Or might or should be,  
which introops and throngs,  
Is oft disquieted  
twixt rights and wrongs.  
Next her is innocency,  
a neighbour neere  
And precious,  
likeliest to be lodged there.  
Because the conscience  
stands not to the Rack,  
To feede those waltfull vnthrifs  
throat and back,  
With Puddle and with Pamper,  
that deare cost,  
That breakes the Marchant  
where this Jewels lost.  
Yet every houre  
in othes and bargaine stands,  
Expos'd to shipwrack,  
on these rocks and sands,  
For twixt the certaine charge,  
the vncertaine gaine,  
That must be seiz'd on  
all these to mainetaine.

That

*A helpe to Discourse.*

That where to husbandry,  
such toyles belong,  
We spin and sow,  
and reape all with the tongue.  
Abridging severall labours  
needefull there,  
And all this well,  
if with a conscience cleere,  
The country is not nurse  
of so much ease,  
But of that motion  
that doth better please.  
For as our life doth waste  
while yeares wherle round.  
Their motion answers  
motion with rebound.  
Whereon the other side  
from sight of skye,  
Penthold in stilnesse  
and obscurity.  
We moulder time away  
and precious youth,  
For profit, vowing  
falshehood to be truth.

Pend

Fend in a narrow cope,  
like birds in Gines,  
Grow old before our time,  
shorten our lines.  
With sittings, surfets, drinkings,  
belly cheere.  
The best of pleasures,  
that the best haue heere,  
Whereas the country  
yeelds her thrifty gaine,  
For Gods allowed interest,  
honest paine.  
Whose wholsome ayres  
the vitall spirits cherish,  
Which heere with costly Physicke,  
sooner perish.  
And there the people  
that thus happy are,  
Like the wise Marchant,  
fetch their foode from farre,  
For foode and rayment  
they do till the ground,  
And from them both  
are bread and cloathing found.

And

*A helpe to Discourse.*

And not for euerie morsell  
that they need,  
To stretch their purse,  
or conscience ere they feede.  
The pleasure there of beasts,  
of birds, of Bees,  
Long skirted akers,  
and greene wauing Trees,  
That euerie yeare  
like beggers and like Kings  
Are cloth'd, and vncloth'd,  
by their falls and springs.  
Where hauing but a little  
time to stay,  
Each bud shootes out,  
growes old, and hastes away,  
To preach to man,  
though Autumne be his rack,  
To teare both flesh and sinewes  
from the backe,  
A spring shall come,  
that shall againe inuest,  
Their scattered remnants,  
many waies disperst.

For

*A helpe to Discourse.* 70

For Recreation,  
there goe fowle, go fish,  
And from thy pleasure  
raise some wholsome dish,  
Or to the woods,  
or shadowie coples take,  
Thy walking,  
where from severall bush and brake  
The Cock, the Woosell,  
and the purblinde hare,  
That wistle out musicke,  
and out sleepe their care.  
In their retyrednesse,  
to thy welcome found,  
With winge or foot,  
to tast thy Hawke or Hound,  
Assay their swiftnesse,  
and with nimble speede,  
Reach thy consent,  
each striving to succede;  
Vntill the weary creature  
wanting strength,  
Yeelds her selfe lost,  
and captiu'd falls at length.

For

*A helpe to Discourse.*

For further honest mirth,  
there thou maist see,  
The nimble Squirrell,  
caper on the tree.  
Who by instinct her draw  
more warme to find,  
By changing doores  
exposeth still the wind,  
The Heards of beasts,  
and cattle on their feeding,  
Sheepe, Doves, and Cunnies,  
fruitfull in their breeding,  
The fields and Orchards,  
ripe with fruit and corne,  
And flowry colours,  
such as nere were worne  
In any Court,  
on dust of greatest pride,  
No not by *Salomon*,  
nor neuer dide,  
By skilfullest workeman,  
who did most excell,  
To halfe their life,  
expecting all their smell.

Here



Here in the Eden  
of this sweete content,  
Where all these pleasures  
meete with one content.  
Where as the poore do liue  
such spacious liues,  
As heere our rich compard  
with, are in Giues,  
Cop't vp in Cages,  
and in noysome ayres,  
For want of roomes in steeples,  
and vp staires.  
And heare our pleasures,  
for we are not barren,  
Is furssetting  
in many a seuerall Warren.  
Hunting the Foxe,  
and rousing of the Doe,  
Through bush, and Lettice,  
pipe and pot our bow,  
And smokey Liquor,  
Beare and Wine to boote,  
The Bullets,  
and the Arrowes that wee shoote.

It

*A helpe to Discourse.*

It is our pleasure  
heere our selues to expresse,  
More then we are,  
but the country plainenesse lesse,  
To surfet with excesse  
of dainty fare,  
To haue our wiues rich,  
and their beauty rare,  
By which ambition  
whereto all aspire.  
It comes so few,  
possesse their owne entire,  
But one or other  
opens their incloses,  
Euen of such pastures  
sometimes none supposes,  
To see a Play sometime,  
we pleasure gaine,  
But if we do distate it  
then i'ts paine,  
To Dice, to Drinke,  
to swagger, and to sweare,  
Are generall pleasures,  
but twixt ioy and feare.

Seue-

Seuerally imbraced,  
as twixt good or euill,  
We stand to God,  
or fall vnto the diuell.  
The City yeelds  
sad spectacles of sorrow,  
Which from the populousnesse  
we dayly borrow.  
Of misery, of pouerty,  
of death,  
Which th'outward face of ioy,  
ore blemishth,  
For if all flesh be grasse,  
wher's such Fields growing,  
Death must haue haruest  
of continuall mowing,  
Which in'd nit doomsday barnes,  
where should be rest,  
Though neuer wak'r,  
is shortly disposelt,  
Euen in these rites of death,  
and vnder cells,  
To shew that dead nor liuing,  
heere peace dwells.

And

*A helpe to Discourse.*

And heare at last,  
as I at length descend,  
To weigh vp anker,  
and to draw to an end,  
I turne about,  
that every one may know,  
Tis but the courser side  
of what I show,  
For view the City rightly,  
you shall find,  
Her people generous,  
and not few inclinde  
To highest vertue,  
heere goodnesse bring taught,  
In her best power,  
and in her fulnesse brought:  
And landed to our soules  
which sauing health,  
Is aboue riches, pleasure,  
worldly wealth:  
For what are these welthy riches,  
gain'd by extortion;  
When as damnation  
is her long last portion.

To

To swim in pleasures  
all delights to know,  
And for a short mirth,  
to buy eternall woe.  
And yet in this her Orbe  
and house of clay,  
Where pleasures and affections  
guard our stay,  
Heere may be objects,  
Temples, Walkes and Streets,  
Where the choise flowers  
of all the Kingdome meetes,  
To stay her longings:  
where in this rich soyle,  
We haue the countiees fruit,  
but not her toyle,  
Fields, Gardens, Walkes of pleasure,  
all we wish,  
Besides that riuer Sea,  
for ships and Fish,  
Which brings in plenty  
to our walls and shores,  
And lands the gold and spices  
to our doores,

H

Of

*A helpe to Discourse.*

Of both the Indies,  
parcht Barbery and Perue,  
And many other lands  
that I nere knew.  
Here amongst Bridges,  
Bulwarkes, ancient things,  
The seat and rest  
of dead and living Kings,  
And nobles that disperst  
do scattring stand,  
Some in the Citty,  
most along the strand,  
Haue I disperst some thoughts,  
and spent some dayes,  
And weighing all,  
against the countries praise,  
I both commend,  
and find them both so good,  
That in them both,  
I wish my living stood.

*The end of the comparison betwixt the  
Citty and the Country life.*

*A Catalogue of all the Shires, Cities,  
Bishoprikes, Market-townes, Cast-  
les, Parishes-Churches, Rivers, Brid-  
ges, Chases, Forrests and Parkes, in  
England and Wales.*

shires.	Cit.	Bishop	Mar.	Cast.	Par.
Kent	002	002	017	008	398
Sussex.	001	001	018	001	312
Surry	000	000	006	000	140
Middlesex.	002	001	003	000	073
Southampton	001	001	018	005	248
Dorchester	000	000	018	006	243
Wiltshire	001	001	021	001	304
Somerset	003	002	029	001	385
Devonshire	001	001	040	003	394
Cornwall.	000	000	023	006	161
Essex.	001	000	021	001	415
Hartford	000	000	018	000	120
Oxford.	001	001	010	000	208
Buckingham	000	000	011	000	185
Berkeshire	000	000	011	001	140
Glocester	001	001	020	001	280
Suffolke	000	000	028	001	464
Norfolke	001	001	026	000	625
Rutland	000	000	002	000	047
Northampton	001	001	011	002	326

shires.	Cit.	B'shop	Mar.	Cast.	Par.
Huntington	000	000	005	000	078
Bedford	000	000	010	000	116
Cambridge.	000	001	006	000	163
Warwick	001	001	012	001	158
Leycester	000	000	011	002	200
Stafford	001	000	012	005	130
Worcester	001	001	007	003	152
Shropshire	000	000	013	013	170
Hereford	001	001	008	007	176
Lincolne	001	001	026	002	630
Nottingham	000	000	011	000	168
Darby.	000	000	008	004	106
Chester	001	001	009	003	068
Yorke.	001	001	046	014	563
Lancaster	000	000	008	006	036
Durham	001	001	005	004	062
Westmorland	000	000	004	006	026
Cumberland	001	001	008	015	058
Northumbe.	000	000	011	012	040
Munmoth	000	000	006	007	142
Glamorgan	000	001	007	012	151
Radnor	000	000	004	005	043
Brecknock	000	000	00	004	070
Cardigan	000	000	004	000	077
Garmarden	000	000	006	004	081



Par.	shires.	Cnt.	Bish.	Mar.	Caß.	Par.
078	Pembroke.	000	001	006	005	142
116	Montgomery	000	000	006	003	042
163	Merioneth	000	000	003	002	034
158	Denbigh	000	000	003	003	053
200	Flint	000	001	003	004	024
130	Anglesey.	000	000	003	000	083
132	Carnarvan.	000	001	005	003	073

Of the Rivers, Bridges,  
Chases, Forrests, Parkes.

	shires.	Riv.	Brid.	Cha.	For.	Par.
106	Kent	006	014	000	000	023
068	Suffex.	002	010	000	004	053
063	Surry	001	007	000	004	017
036	Middlesex.	001	003	001	000	004
062	Southampton	004	031	000	004	022
026	Dercester	004	019	001	002	012
058	Wiltshire	005	031	001	009	029
040	Somerset	009	045	000	002	018
142	Devonshire	023	106	000	000	023
151	Cornwall.	007	031	000	000	009
043	Essex.	007	028	000	001	046
070	Hartford	001	024	000	000	023
077	Oxford.	003	026	000	004	009
081	Buckingham	002	014	000	000	015

sheires.	Riu.	Brid.	Cha.	For.	Par.
Berkeſhire	003	007	000	003	013
Gloceſter.	012	022	001	002	019
Suffolke.	002	032	000	000	027
Norſolke	003	015	000	000	000
Rutland	000	001	000	000	004
Northampton	005	024	000	003	023
Huntington	001	00;	000	000	007
Bedford	001	006	000	000	012
Cambridge.	001	007	000	000	005
Warwick	007	021	001	000	016
Leyceſter	001	010	000	002	013
Stafford	013	019	001	001	038
Worceſter	005	013	001	002	016
Shropſheire	018	013	000	007	027
Hereford	013	011	001	002	008
Lincolne	009	015	000	000	013
Nottingham	005	017	000	001	018
Darby.	013	022	000	001	034
Cheſter	009	019	000	002	018
Yorke.	036	062	004	008	072
Lancaster	033	024	000	001	030
Durham	011	020	000	000	021
Westmoreland	008	015	000	002	019
Cumberland	020	033	000	003	008
Northumbe.	021	016	000	001	008

Par.	shieres.	Riu.	Brid.	Cha.	For.	Par.
013	Munmoth	015	014	001	000	008
019	Glamorgan	016	006	000	000	005
027	Radnor	012	005	000	003	000
000	Brecknock	017	013	000	000	002
004	Cardigan	026	009	000	003	000
023	Carmarden	020	016	000	004	002
007	Pembroke.	006	007	000	002	003
012	Montgomery	028	006	000	000	000
005	Merioneth	026	007	000	000	000
016	Denbeigh	024	006	000	000	006
013	Fling	004	002	000	000	002
038	Anglesey.	008	002	000	000	000
016	Garnarwan.	017	006	000	000	000

*The summe of all the rest.*

Sheires	52	Cities	25
Bishopricks	26	Market To.	641
Castles	186	Par. Chur.	9725
Riuers	555	Bridges.	956
Chases	13	Forrests	68
Parkes		781.	

*Conclusion.*

**S**O many Sheires, Parkes, Rivers,  
Forrells, Chases,  
And all the length and pleasure  
therein being,  
Yet thus deuided  
in such plenteous pases,  
Vnto the rich,  
as if that God foreseeing,  
It were not good  
that many a man should call;  
On foote his owne, hath given  
to rich men all;  
When millions better,  
and to God more kin,  
Hane but their bodies length  
to ingraue them in.  
And so much I am heyre to,  
and no more,  
Shall he possesse at length,  
that hath most store.

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FINIS.

